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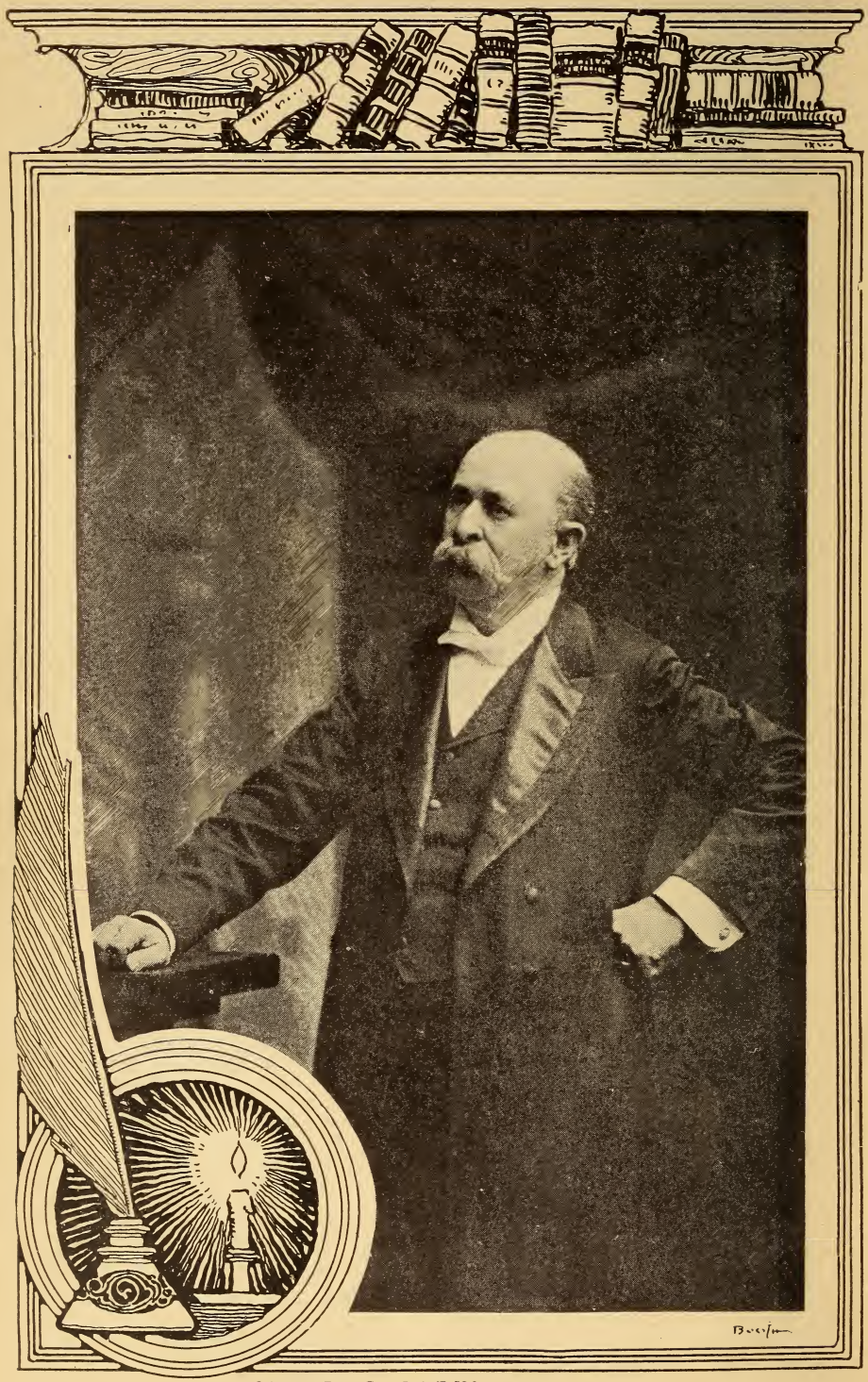

OLIVER C SABIN

CHRISTIAN SCIENCE MADE PLAIN

THE SCIENCE, HOW TO OVERCOME POVERTY
AND SICKNESS PLAINLY TAUGHT

By
OLIVER C. SABIN, Ph.D.
Bishop of the Evangelical Christian Science Church

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DEDICATION.

To those who are suffering from poverty, sickness and trouble of any kind this volume is dedicated.

PREFACE.

In this volume the author has endeavored to make plain the Science of Christianity. This teaching not only includes how to heal the sick, but also how to overcome all of the inharmonies of life. In these pages we have endeavored especially to teach how to evercome the disease of poverty. In our former writings, we have more generally confined the application of the science in teaching how to overcome disease, but persons need the comforts of life, including a house to live in, clothes for themselves, their families, and their children, food to eat and all the other necessaries, as much as they need a healthy body, and God intends that we shall have all these things, and has shown us the way how to obtain them.

In this volume we have sought to teach plainly and simply the doctrine of how to obtain this supply together with how to heal the sick.

We beg to acknowledge the receipt of one-half of the expense of printing this edition of 5,000 copies from one of our friends, who takes this opportunity of helping to preach the gospel. This donation enables us to put the book at so low a price that our friends can take it up and scatter it broadcast. We ask all to do so.

Knowing that God's Truth is written herein and that those who read and study will be blessed with the knowledge of this blessed Truth, which gives freedom, the author sends this volume forth to a suffering world, knowing that where it goes happiness will follow in the wake.

OLIVER C. SABIN,

Bishop Evangelical Christian Science Church.

LECTURE No. 1—Introductory.

GOD LEADETH ME—EVERYTHING COMES FROM GOD—SCRIPTURAL QUOTATIONS—ALL MUST BE HONEST IN ORDER TO GET ANSWERS—PRETENDERS.

When we consider the magnitude of this subject, God's control, and that it is God's manifest rule to the human family, the responsibility that rests upon the speaker is more than ordinary as we come here to teach those beautiful thoughts. Furthermore, not only this intelligent and bright-faced audience before me will hear this lecture, but it goes forth throughout all the world, and, doubtless, in book form and otherwise, will be read by millions of people. Were it not that God leadeth me, I would feel the responsibility to be so great that I would hesitate to go farther, but that is the philosophy that I am here to teach—"God leadeth me."

In all of God's manifestations, creations and works there is an exactitude, a perfect rule. Everything works in perfect harmony. That same rule applies to His intercourse with man. I am not here to teach any religion, especially. When I say that, I mean that I am not here to teach in favor of any especial church or any especial dogma or to carry out any especial ideas of any sect. I am here simply as the exponent of the plain a-b-c Truth which God, through His Son, Jesus Christ, has given to us. Therefore, in this course of lectures, I desire all, whether they be listeners or readers, to lay aside any thought of prejudice which may enter their minds, for in the discussion of these subjects ideas may be presented, and no doubt will be, which will not be in harmony with your preconceived notions. Therefore, do not say, "I will not believe that," or "I do not believe that," but wait, and, by and by, as the scroll is unrolled, you will be enabled to come back and pick up these stitches that are dropped, because all is Harmony and all is Truth, and there is no Truth but that it is in perfect harmony with all Truth. If one person is advocating one idea and calling that Truth,

and another advocating a different idea and calling that Truth, and they do not harmonize, there is a certainty that error is there in one or both, because the Truth is forever perfectly harmonious.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

That is one of the promises that have been given to us and upon which we rely. If you will permit me one word of introduction regarding this series of lectures, I will say further that heretofore my lectures and writings have been almost entirely confined to how to heal the sick. That is a very important thing to know, but that is not all by any means. God Almighty controls everything around us and about us. He controls our labor, He controls our health, and He controls our happiness, if we but ask, seek, and knock.

It is just as important, so far as I can see, that the human family should be well clothed, well housed, and have surroundings harmonious, beautiful and perfect, as it is that we should have our bodily health in perfect condition. We are told that we must not love money and we do not love money. A person who loves money is a miser, who hoards it and gets it out and counts it, who revels in it, as a certain rich man used to do in this city, who has now gone on. This man would send to the bank and get $10,000 at a time; crisp new bills—hundred dollars bills, fifty dollar bills, ten dollars bills, etc.—all new, and he would scatter them all over his bed, and he would get upon the bed and cover himself over with these bills and roll in them, bask in them, revel in them, and enjoy their presence. He loved money *per se*, but persons who work for money and strive for money and desire it for a certain end, to feed themselves, clothe their family, and give themselves all the comforts and elegancies of life, such persons are not under that category of those who are loving money.

When the young man came to the Saviour and said, "What must I do to be saved?" Jesus told him a number of things, and he said, "All of these things have I done." Our Saviour said, "There is one thing thou lackest; go and sell what thou hast and give it to the poor." He was grieved and went away grieved. His god was money; he loved money for the sake of money, and furthermore, as we will

discuss further on in these lectures, you are not to work for money and hoard it. You are entitled to the good things of life. You are entitled to every thing you want. If you want clothes, you are entitled to the best. You are entitled to travel and go where you choose, and you are entitled to all the elegancies and comforts of life, but when you work and earn money for the purpose of hoarding, laying up where moths and rust will destroy and thieves break through and steal, you are working for money *per se*, money for itself, and that you are commanded not to do.

These are preliminary remarks, of course. We will come down to the minutiae by and by, and teach you how you should do and how to do.

These remarks are to disabuse the mind of the idea that we are talking in favor of the proposition of making money for the sake of money; there is no truth in it. Take my life. I never worked as many hours in my life as I do now. I never worked as late nor got up so uniformly early, as I do now, and I do not scheme for money. I do not think for money. I ask God Almighty for my supplies, as I should, and I go on and do my work, working for God, not working for human beings, and the result is that all of my necessities are taken care of and I have as good an income and as good a living as though I had hundred of thousands of dollars hoarded in the banks.

"Give us this day our daily bread." Take the example of the Jews, when they were traveling in the wilderness. God gave them each day sufficient of the manna for their supply and that was the end, and if, perchance, someone thought to lay up for the future, that portion would be destroyed, because God has commanded otherwise.

Mind you, I am talking right straight against this theory and this doctrine that you have to strive, that you have to cheat, that you have to lie to lay up money for the future, for some time when God will go back on you.

That is all there is in it. If I lay up money enough for next year to live on, what is the result? I have laid it up, so that if God does not give me the money I will have it already. Now, there is one thing you have to do. You have to understand at the beginning of these lectures, that you are going to reap just exactly what you sow, absolutely. There is nothing more certain in all of God's fixed principles than that

you will reap the crop you sow. If you are stingy, if you are mean, if you are a pinchbeck, you will reap that kind of a crop. I have known people to work and see how much they could get for nothing out of somebody. I know a person in this city that, perhaps, to-day has anywhere from $150,000 up. He went through one of the classes that were taught by our college. We never dun anybody for money. The fee was $10 for each student. That person never paid for the tuition; never was asked for it. He has been striving all these years to get this Science, but he is no nearer it now than when he commenced. His mind is encrusted over with stinginess. You may say; if that is true, how did he get his money? He may have his money, but he, as the man who had the thousands scattered on his bed and reveled in it, is a poor man. He was a poor man. He lived mean, he worked hard and he enjoyed nothing, and was in reality a poor man. Take these men who have a great deal of money and yet fail to enjoy it. They are poorer than you or I, who have no money but enjoy everything we want.

Now, with these preliminary remarks, I am going to come down to the bedrock of this lecture, and I think you will have to bear with me during this course of fifteen lectures if I run over the time of my usual discourses about fifteen minutes each Sunday, for I think I will have to do that.

The proposition that I want to present first is this, that "everything comes from God; everything comes from God and we receive it from God in answer to prayer in the name of Jesus Christ." That is the fundamental principle upon which we base all our demands and our claims.

I am going to read you some testimony along that line from the Bible, and what we do not find in the Bible we care nothing about. If we find anything in the Bible that is not susceptible of demonstration, we know it can not be the Truth, because there is no Truth that is not harmonious with all other Truth. I will now read:

"The eternal God is thy refuge, and underneath are the everlasting arms.

"Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

"At destruction and famine shalt thou laugh; neither shalt thou be afraid of the beasts of the earth."

Now, take in this connection, the illustration of our Saviour, when they came to the disciple and demanded taxes. The disciple went to his Master and asked Him whether he should pay the taxes. The Saviour told him to go and catch a fish, "And the first fish you catch, open its mouth and take out a piece of money and go and pay the taxes." At another time the multitude was around him hungry, and there were only a few fishes and loaves of bread to feed them. Jesus took the loaves and blessed them and the fishes and blessed them, and then they fed the multitude.

Now, mark you, as we will show you later on, we demonstrate with the same rule that Jesus Christ worked by, and the same thing that He did can be done again.

One morning I came down to breakfast. My wife and son had been talking about business, and I think he had told her he had a lot of bills to pay and did not have any money to pay them with. When I came down to breakfast she told me about it. I asked my son how much he had to pay and he said something over $700, and I told him to pay it. He said he would be too glad to pay it if he had the money. I asked him how much money he had and he said $9.65. I said, "You will get the money in the morning mail when it is opened, and you can pay your bills." "But," my wife said, "suppose you do not get the money." I said, "It is a matter that I never suppose upon. We have God's promises and we have the right to take His promises, and I know His promises will be fulfilled." Finally they cornered me, and I told my son that if he did not get the money in the mail to come and tell me and then we would go out on the sidewalk and kick up a brick and it would turn to money, then he could pay his bills. Of course, they dropped me then. The next morning the mail was opened, the money came, the bills were all paid, and he had $105 in the bank at night.

There, God was fulfilling His promises in response to prayer in accord with the universal law. Take the poor man, the beggar, you call him. I was walking along the street last night and a poor fellow approached me, apparently in good health, selling shoestrings as a sort of cover for beggary. There was the image and likeness of God, who, by God Himself, had been given power and dominion, one of God's heirs, trying to eke out a miserable existence by selling shoestrings. He was destroying himself. He had built up a wall within

himself that was destroying him, literally, utterly destroying him. There is no more reason and no more necessity of persons being poor or being in want than there is of being sick, and there is no necessity of being sick, if you will only come to God Almighty as you should come, and live as you should live. It is easy to live and do right, because you are paid for doing right, and it is hard to do wrong, because you know if you step aside you will be punished and destroyed. I continue my reading:

"For the Lord loveth judgment, and forsaketh not His saints; they are preserved forever.

"The righteous shall inherit the land and dwell therein forever.

"Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

"Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence.

"He shall cover thee with His feathers, and under His wings shalt thou trust; His Truth shall be thy shield and buckler.

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

"He sent His word and healed them and delivered them from their destructions.

"And I will walk at liberty; for I seek Thy precepts.

"For Thou hast delivered my soul from death, mine eyes from tears and my feet from falling.

"The Lord is thy keeper; the Lord is thy shade upon thy right hand.

"The sun shall not smite thee by day, nor the moon by night.

"The Lord shall preserve thee from all evil; He shall preserve thy soul.

"The Lord shall preserve thy going out and thy coming in, from this time forth, and even forevermore.

"The Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous.

"Fear thou not, for I am with thee; be not dismayed, for

I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.

"I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

"Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.

"Consider the ravens: for they neither sow nor reap; which neither have storehouse, nor barn; and God feedeth them: How much more are ye better than the fowls?

"Consider the lilies how they grow: They toil not, they spin not; yet I say unto you, that Solomon in all his glory, was not arrayed like one of these.

"If, then, God so clothe the grass, which is to-day in the field and to-morrow cast into the oven, how much more will He clothe you, O ye of little faith?

"And seek ye not what ye shall eat or what ye shall drink, neither be ye of doubtful mind."

I want to give one thought on that doubtful mind. A couple of weeks ago a lady stopped in Washington on her way to California. She had been in western New York, and while near Dunkirk she lost her pocketbook, as she believed, in the country. It had her return ticket to California in it, some money, a diamond pin, and several other articles of more or less value. She came on to Washington. About two weeks passed before she left us and she had advertised and had the police and every agency hunting up that pocketbook. She finally came on to Washington, as was her intention, and stopped to see me. She is one of my students in California and she incidentally spoke to me of losing her pocketbook and said that she was going to buy a ticket by another route and go back to California. I asked her if she had treated for the return of the pocketbook, and she said she had not. I told her she should, and she should have done it at once, and then she could not have lost it. She asked me to treat for it. I treated for its return and then passed the thought out of my mind, as soon as I had finished my prayer, knowing that God

would answer any prayer that was made in perfect Faith and with the Spirit and the Understanding. The next time she saw me she asked me if I was still thinking of that lost pocketbook. I told her not at all; that God would answer the prayer that had been sent. She remained here about two weeks and got ready to take another train home to California. This was on a Monday, and the Friday night before she got me to telephone for her sleeper and engage it, and the following day —Saturday—she was going down to buy her ticket; but it happened to rain that forenoon and she did not go, and that day before she left her home she received a dispatch that her pocketbook and everything in it had been found intact and that it had been expressed on to her that day.

That was simply answer to the prayer along scientific lines, but the point I want to emphasize especially here is that when you pray you must pray not in doubt. You can not pray in doubt. If you do you will lose. A gentleman was telling me last night about some people that had concluded to get together down in Tennessee (this man was a Tennessee lawyer) and pray for rain. They had their little meeting, when one fellow came in and said, "Brother Jones, it will not do to pray to-night for the wind is in the wrong direction." That is like the old lady who had been told about praying, that if one had proper faith he could remove the mountain, etc. Well, she had a little hill in front of her house, so she started in praying and prayed all night to God for the removal of that hill. When daylight came and she could see she looked out of her window and there was the hill still there, and she said, "Just as I expected; it is there yet."

I tell you these instances to emphasize the thought that you must pray with the understanding that you have that for which you ask before you ask. We will illustrate that further on; but you must know this, that whatever you ask for you are just as certain to receive an answer to that prayer as that two and two make four. No doubt about it at all. If you will pray with perfect Faith, you are going to get that for which you ask, every time. There is no such thing as failure, because God's laws are simply immutable, but if we have the least particle of doubt, or if this environment or that works against us we will have seeming failures for the time being, for our Saviour, when He went down into His own country, Mark tells us, could not do many mighty

works, because of the universal unbelief that surrounded Him.

Take a person that is sick. The doctors are giving out bulletins that he is sick, three or four or a dozen times a day. The whole world is saying that he is going to die, and the result of it is that he does die. I do not think there is one mentality strong enough to withstand that mighty force. We have a system of treating those cases, where we put from six to twenty-five workers on one case, and oftentimes we succeed in destroying that mortal mind. That is the great trouble, because when we ask God, without the other trend against us, we are sure to receive an affirmative answer.

"But rather seek ye the kingdom of God; and all these things shall be added unto you."

"The Lord is my Shepherd; I shall not want."

Now, mark you this: These things are laid down for our intelligence, for our authority. You must take into consideration another thought, that God Almighty's laws are all harmonious, and that God is unchangeable. If ever in existence there was a time that God, through man, did heal the sick, He did it by virtue of certain laws, and these laws exist to-day and they can be applied and worked to-day as well as they were before. But, my ecclesiastical friend, who was reared in the school I was, may say: "They healed by virtue of miracles." Well, what he understands and what I understood by miracles is that it was something outside and beyond the law of nature. If a lawyer was trying to express it he would call it extra-judicial, or if it were a politician and he wanted something that the constitution did not recognize, he would call it the higher law. It is something beyond and outside of the universal law of the Universal God. I want to say to you that there never was such a thing in existence. God never changed, from all eternity, and never can. Every miracle, so called, that ever was performed, was performed by virtue of God Almighty's law. When you place yourself in the attitude of prayer, asking for something, you then are on the tramway, so to speak, where you are going to receive an answer to that prayer, but if you pray to God as did the old lady, with doubt in your mind, you will never receive an answer to prayer. God's laws are unchangeable, the same to-day and forever; there can be no change in them, never was a change. Jesus Christ said, "Verily, verily, I say unto you,

he that believeth on me, the works that I do shall he do, and even greater, because I go unto My Father." We have authority for everything we say, and furthermore, we know our authority is correct, because the signs follow those who believe, who believe this doctrine I am teaching you. They do heal the sick and they do demonstrate over these material affairs of life.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"For the Lord is a sun and a shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.

"Riches and honor are with me; yea durable riches and righteousness.

"By humility and the fear of the Lord are riches and honor and life.

"If ye be willing and obedient ye shall eat the good of the land.

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden and like a spring of water, whose waters fail not.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Another thing I wish to speak about. There is a certain class of religionists who believe that they can get all they want and it will never cost them a cent. They go into a church, when they know by the surroundings that the expenses of that church are considerable, but, instead of putting into the contribution box what they ought to they will drop in a copper cent or a five-cent piece. They sow pinchingly and they will surely reap pinchingly.

An old negro minister out in Chicago watches his congregation. He has them all come up and then the basket is passed. If he sees any one of them dropping in a copper cent, he takes it and gives it back and says: "We do not want any Alexander Coppersmiths here." The result is that that minister has a very flush exchequer all the time. What I want to say is this: "You must do your part." You must

not think you are going to get flesh on your bones from God's storehouse if you are filled with parsimony. Col. Ingersoll said a good thing when he said: "If you have but a dollar, spend it like a lord." When you go into a store, don't hunt around and get the meanest piece of goods you can find and then jew the poor merchant down below cost farther, before you buy it. When you hire a servant or anobody to work for you do not try to cut his throat. Give him what his labor is worth in proportion to your business.

A man came to see me one day and said, "I can save you more than my salary if you will let me come and take charge of your publication house." I asked him how he would do it and he said, "I would reduce the salaries all along the line." We have to put ourselves in the other fellow's place, do unto him as we would have him to do unto us, and we have to carry that rule out. If you do, the heavens and the earth are yours and you will come into the enjoyment of all things. You do not have to die in order to get the good things of life. You can have the kingdom of heaven right here or you can have your hell right here. You can have either heaven or hell here on earth, as you may select, and you can never avoid your conduct one way or the other.

"For your Father knoweth what things ye have need of before ye ask Him.

"And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work.

"But my God shall supply all your need according to His riches in glory by Christ Jesus.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

"Every good gift and every perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning.

"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the king-

dom and healing every sickness and every disease among the people.

"And as ye go, preach, saying, The kingdom of heaven is at hand.

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do.

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

"Who by faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

"Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong.

"The effectual fervent prayer of a righteous man availeth much.

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Now, these quotations are part of the authority upon which we base our claims of God Control. These promises from God have come to us, have been handed down to us, and we rely on them and in them and we have perfect and absolute success, because it is God's work and not man's.

Now, in the further discussion of this subject, we come to the minutiae, so to speak, of this philosophy, and we will divide it, for the purpose of these discussions, into three general heads. First, God: who is God, what is God and what He is to us? Second, Man: What man is, what are his rights and his relationship to God, the Father? Thirdly, The language between these two, God, the Father, and Man, His child? In other words, what is prayer, and how do you pray in order to obtain an absolute answer?

Now, mind you, it is just as scientific to know how to pray as it is to know how to work a mathematical problem. It is just as necessary that you understand the character of God, the character of man and the relationship between the two as it is to know how to ask for that which you want.

The world to-day is covered with prayers to God, on this beautiful Sunday, going up from the churches that are never answered. Why? Because they are prayers that are prayed without the Understanding. There can be no answer

to prayer unless it is given with the Spirit and with the Understanding. You must pray with the Understanding in order to obtain the perfect answer. If you do that, the world, so to speak, is yours.

One more thought. Remember that this world is filled with pretenders. Some claim they have special revelations from God and that God has conferred great blessings and favors upon them. Others claim they are the second coming of the Messiah. Others claim they have been so favored by God that He has given them this beautiful Truth, and everybody else who would use it wrongs them financially, or if they attempt to teach it they are robbing them of that which justly belongs to them. You will find them coming up and claiming to be the second coming of Elijah, the prophet, and you will see that the prophet is getting to be too slow a coach and they are coming out as the leading apostle.

All of these pretenders are working in error. God Almighty loves no one of His children better than the others. He never gave to one any more than any other, under like conditions. If I go to school I learn how I can perform my examples better than the one who has never been to school and never been taught. If a person refuses to learn, and says, "Oh, it is not for me," he builds up a stone wall in front of himself. Such are bound hand and foot, by their own declarations and they are lead by these material things, and you will find them peddling shoestrings, or they will come around and beg this man or that man or you for the loan of a dollar. You will find them looking to man for that which they want, instead of looking to God.

There is a man in London, whom I have mentioned before, by the name of Mueller, who had the theory in his mind that everything could be gotten from God, if you asked Him in prayer, and for the purpose of demonstrating that he started what was termed an orphan asylum, where he fed and clothed orphans. He asked no man for money, never asked for a cent. The result was that money came to him in answer to prayer, and the last account of him, so far as I know, was that he had thousands of orphans being supported and fed in response to prayer. There is no such thing as failure, if you will only bring yourself down to the condition where you can be sincere and honest and pray, knowing that you are going to receive that for which you ask.

Now, you who are new in this work remember that we will teach you how to ask, and we will teach you so that you will know when you ask that you are asking for that which you are entitled to, and you know you will receive the answer, because you can see the answer before you. There is no trouble about it. You work on and pray to God Almighty and work as you are told to work, and by the time all of these lectures have expired every one of you will, or ought to be, in the possession of this beautiful Truth, the Truth that Jesus Christ says will make you free.

LECTURE No. 2—God, His Character.

WHAT IS GOD?—NECESSARY FOR US TO UNDERSTAND GOD—MIND OF GOD FREES US—GOD IS POWER—GOD IS YOUR STRENGTH—GOD CONTROLS EVERYTHING—GOD IS GOOD—SPIRITUAL AXIOMS.

These lectures are in the nature of teaching, and not for the purpose of making speeches to please and tickle the ear at all. They are to give this Truth in its native simplicity and the more nearly that I can arrive at that perfection, the greater will be my success.

The subject of the lecture this morning is "God and His Character." We have been taught to regard God as some 'way-off person or being—that is, the majority of people are raised in that thought, to look at Him with awe and with fear as a being governed by strict justice that wavers neither to the right hand nor to the left; and if we, going down this pathway of life, should happen to step to the left hand, God's inexorable justice consigns us to eternal punishment. The fear of the Lord, we have been taught, is the beginning of wisdom. That fear we have believed means that we must be afraid of God and, in the degree that we hold God in awe and fear, in that degree are we on the right hand and in the path of safety.

That is entirely a misconstruction of what is meant, because we are told by the apostle that God is Love. Now, it is impossible to love anybody and fear him at the same time. You may think or say you do, but you can not. Love is the opposite of fear. You can no more love and fear at the same time than you can love and hate at the same time.

We must get this thought that God is this far off personage out of our mind. Throw it away; it is error. God is the very best Friend we have. He is the one that we can go to here and now and tell in plain, simple language that we want to ask Him for our supplies, or for whatever we desire. God stands ready to give, in fact more ready to give than we are to receive.

We ask, What is God? One thing we know and that is that God is Life; furthermore, that all Life is God. All is Spirit. I do not know what Spirit is. We can not know now as we are environed by these so-called material surroundings, but God is Spirit and whatever that is, it is God, Omnipresent.

If we should take a trip through the universe and travel as thought travels, which is instantaneous since distance is annihilated, and we should go to the North Star, which would take light about 100,000 years to reach traveling at the rate of 186,000 miles a second, God would be there, and God would be Life there. Then should we take another trip and go amid the millions and myriads of worlds and systems in the Milky Way, we would find that God was there, everywhere, and life was there, because God is Life. We know also that God is Love. Love is everywhere, Omnipresent. Love fills every crevice in this room, fills everybody and every brain and every mind in this large audience. Love fills every crevice throughout the endless systems of worlds in the never-ending space. Love is everywhere. God is Love. Therefore, when we go to God, we do not have to go away off. We do not have to go to some place which they call heaven, in some walled city, and there see a God upon a throne and bow down and worship Him with fear and trembling. God is here; His hand, so to speak, is reached out and all we have to do is to grasp, hang to it and ask our Father for that which we want for He is here and now.

When we treat a patient, or pray God to heal this one, or that one, it makes no difference where the person is, whether in Japan, Australia, South Africa, England, or right here with us in the room. It makes no difference. Distance is annihilated, there is neither distance nor time with God for all is here and now.

It is necessary for us to understand these characteristics of God, as we will teach you later on, when we come to ask Him. We do not have to go 'way off somewhere we know not where, and ask of some personage we know not whom for our wants and our desires. God is with us every day and every night. When we lie down upon our couch to sleep, God is there surrounding us, and covering us and we live in Him, and His love is over us, surrounds us, and is in us and about us. If you place yourself in harmony with this universal principle, you receive all

its benefits and blessings. But, remember, as you will be taught later on, that you are God's image and likeness, you are like Him in various ways. Among other things you are like Him in this—you are the architect of your own condition, your own fortune. Every person in the whole world is responsible for his own condition, or it has been sent down to him, through the ages from the parent to the child. It is for you and for me to be this or that, for as we sow and as we think, we reap the crop and the conditions are ours.

God is more than Love and Life. He is all Wisdom, Mind, the only Mind. God's mind is all the mind there is, and this means that the objective mind, the subjective mind and the superconscious mind, etc., are but divisions which we make for the purpose of illustration; but all the mind that there is, that is real, is God, for God is Mind, and as we let this mind of God get into us, control us, in that degree do we know the Truth which makes us free.

The mind of God frees us from every inharmony in life. The poor person suffering for money for the necessities of life, is as much an object of pity as the one who is suffering from disease. The one species of error is annihilated the same as the other. Go to God in prayer.

I am tempted to mention a gentleman's name that I mentioned in my lecture of last Sunday, and give some more of his experience, as it is so true and so practical that I like to emphasize it to all of my students everywhere. I refer to George Mueller, a German student, who went to Bristol, England, and there carried out practically the principle of absolute trust in God. In the first charge of a church he had, they paid him fifty-five pounds a year as I remember. He held the position for two years and he figured in his consciousness that it was wrong for him to accept of any stated salary. He believed in free Bibles, free pews, and in an unchained Truth. He told his parishoners his convictions, and said that, thereafter, they could put a box at the door and anybody that wanted to give anything for the Lord's service and for his sustainment, could give that which he wanted to give, but that he never intended to look to a man for another penny as long as he lived. He kept right on with his ministry, and his next year's salary, coming in donations through prayer to God, was £155, and the next year, it was something considerably over £200, and gradually it kept growing. Finally he saw

the necessity of higher education, by visiting the poor, seeing that so many people did not have Bibles. When he got a five-pound note or a shilling, he would go and buy a Bible and give it to some poor one. Finally he established a regular propaganda for sending out Bibles and Testaments and such other documents as would enlighten the people along the doctrine of Jesus Christ. He scattered millions of them a year and, whenever there was a lack of money, instead of going and asking somebody to lend him $10 or $5, depending on any human flesh, he would go to his chamber and there he would ask God, saying: "I want money for this, please give it to me." He made God a reality, took Him in as a friend into his heart; had perfect realization that all was his and money would come. He was led on in this way and, seeing some little children who were orphans come to his day school —they had established five day schools and night schools, taking in hundreds of children and grown people as well—and that the children were taken away from school and sent to the poor house because they did not have any home, he went to God in prayer and asked that God would send him money to build a home for the orphans. He kept at it for a week or two and here came two hundred and forty pounds, as a starter to commence this building. He started right in with the money; never said a word to any human being about it, except perhaps to his immediate friends that were working with him, and the money kept coming to him. The building was erected and filled with orphans, and food was sent by God from the four corners of the earth to feed those children. Another building was erected, and another, until there were five great buildings covering hundreds of homeless children and the money was sent to carry on this vast work. There never was a financial agent sent out anywhere asking for anything, but, whenever Mueller wanted money, he went to God Almighty for it.

His experience is being duplicated more or less, all the time, here and now. He never had any surplus money. I think the most money he got at one time was three hundred pounds. He put it right out. It has been so with my work, and my greatest desire is to know where I can place this Truth with the money received for the books, etc. I do not work for man in the sense that I work for his money, not at all; but I work for God Almighty. Last year, my expenses

overran my income $93.68. The year before the shortage was a little more, but that was my own fault, and the next day or two that money was back again. We must trust God Almighty for everything, everywhere. "Oh," a person may say, "I am in the Government service. We have fixed salaries, it is easy for you to talk for your income is adjustable." Don't you see the error of such talk? You are placing limits upon God. There can be no limit.

When I first commenced to write this Science, or to write about Science, I had no more thought of going into this work than I had of flying to the moon. The subject had never crossed my mind, but the writing of one article revolutionized my whole surroundings, my whole work and my whole life, and I have written but very little since, working day and night for God. There is not a man or woman or person on the face of the earth to whom I would go and ask for the loan of a cent. I ask for nothing of a material character from man. I go to Headquarters, the power that is Omnipotent, and I tell God what I want and I get it. It is a constant demonstration.

Just so with the question of health. It is a demonstration of perfect health. If you come into the realization of this Truth, you always have perfect health and perfect harmony surrounding you, and the heartaches and the sorrows and the wants and the fears and the pains and the aches which are said to belong to this so-called material life are banished. You have within you, in your fellowship, constantly, God. He is the one and the only power that you can look to for everything. What a pleasure it is to love such a beautiful Father as that! The dearest friend you have in all the world could not be so dear to you as this God of Love, that we are speaking of. The nearest friend you have on the face of the earth can not be as near you as the God of Love. He is right with you and all you have to do is to open your hand and He grasps it and takes you along, shielding you from all want and all trouble.

Now, this is something of the God that I want you to understand. Throw away this hobgoblin of your early education and let it be known in your consciousness that God is Love, that He loves you and loves to help you better than you can love to receive. God is Wisdom. In His character of wisdom He controls all. The very worlds and systems of

worlds, whirling in space in unison with their universal law, are governed by fixed orbits, all through and by the wisdom of God.

God is Power. All the power in all the world is of God. All the power you exercise comes direct from God.

I think the last time I was what we term fatigued, physically, was something like two years ago, perhaps, this fall. I had been working all day, and I woke up to the consciousness that I thought I was very tired. I lived on Belmont avenue then, on Washington Heights. I got on a street car and rode from my home down to the Seventh street wharf and back again, and I was praying to God Almighty in treatment of myself, the whole time that I was gone. What there was left of that thought of fatigue when I got home could not have been seen with the strongest glasses that were ever made. I had so thoroughly knocked it out, denounced it and crushed it, jammed it out of existence, kicked it out, that I have never felt fatigued since.

God's power controls everything, controls every minutia, controls the worlds in their motion. Every bit of power on earth and in heaven, in the universe everywhere is God, and that power is yours, a power that you can use, and instead of being weak, decrepid and poor, as I was at one time, you can have all the strength you want. At one time I would not have run across the street to catch a car for a thousand dollars, because I would have been afraid of dying of heart disease before I reached the car. I was not living in God, but you do not have to have any heart, unless you want it. People tell me, "My heart flutters so." I say, it does not make any difference, let it flutter, it has nothing to do with your life. God Almighty is your life. He is your power, and that little heart you can control. In reality, a person can control his heart so that it will go fast in a flutter, or he can control it so that it will almost stop. It is not the heart that is the life of man. It is God. We have cases of heart disease, so-called, a great many of which are supposed to be fatal, among the medical profession, but it is nothing of the kind. Heart has nothing to do with the life. God is Life. The heart, stomach and everything shall and must be made harmonious to the universal law of universal power, love, and life, yet nothing but God can control.

God is Good, all good, and God created everything that

was created and He created all good; therefore, all that is is good. There are some manifestations, which do not appear so, but we will discuss that later on. All that is is good, for God created all.

The idea that this so-called moral universe is divided in two parts with the power of God on the one hand and the power of the devil on the other, is but the creation of stupid mind, called carnal mind. It is the superstition of barbaric ages. There can be no opposite to good, because God is All. God is All, therefore, there is no room for error, and this so-called manifestation of error that we see upon the right hand and upon the left is unreal.

The burning forests in the Territory of Washington, as I saw them, were the most terrific spectacle that the human mind can imagine and yet that fire was unreal, because it was temporary. Fire either burns itself out and is gone, and the place that knew it once knows it no more, or else it may be destroyed by water put on it.

One time, on the coast of Maine a large lamp burst at the corner of the outside of the room occupied by Mrs. Sabin and I. It burst on the porch and the porch was made of pine boards and the burning oil ran down the crevices onto the rocks below and all under the porch. The shavings were there which the carpenters had left when they built the house. This lamp, I presume, held about a half-gallon of oil. When it burst, I think without exaggeration, it went over an area of twenty feet square, and ran down into the shavings below, and ran up the side of the wall. I saw the charred walls this year when I was there. Our room was right on that very corner. Mrs. Sabin was sitting by the window, and not five feet outside all was on fire. A gentleman from another part of Maine was talking with us. They cried "Fire," and everybody was running. I went out and looked at the fire. I held the thought that it was unreal, nothing but error, and could not burn, that God Almighty was the only power, and the fire had no power or force and was nothing, and I commanded it to get out. I was not excited at all. Mrs. Sabin was not sufficiently excited to get out of her chair. She said, "Mr. Maxcy, take that pitcher of water sitting on the wash stand and throw it on that fire." He took it up and threw it on to the fire, and, though the water only reached about one-fifth of the area that was burning, and did not touch that part which was burning along the side of the wall, yet when it

touched the floor the fire went out as quick as the snap of your fingers.

That is the power of Truth; and knowing that God, Good, is All, and this so-called manifestation of evil is unreal and has no power, and that it could not have any power, the fire was destroyed. Therefore know this, and let it sink into your consciousness, that God is All Power; that Good is All Power, and that there is no other power except God. When you get that into your consciousness, you have gone far toward the gates of the kingdom of heaven.

I am going to read some passages of Scripture, which I want you to hear and I want to go into the record.

"Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

"I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

"Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do that which is done to the fig-tree, but also ye shall say to this mountain, Be thou removed, and be thou cast into the sea, and it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

"Have faith in God. For verily I say unto you that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he hath said shall come to pass, he shall have whatever he saith. Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them."

"Verily I say unto you, He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father. And whatsoever ye shall ask in My name, that I will do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will do it."

"Verily I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full."

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"And what shall I say more? For the time would fail me to tell of those who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection."

"If ye have faith as a grain of mustard seed, ye shall say to this sycamore tree, Be thou removed and planted in the midst of the sea, and it shall obey you."

You see everything depends entirely upon your sincerity and upon your faith and your understanding. Take God at His word, ask for what you want. You have not to make beautiful prayers, or long sentences in well-rounded rhetoric, or anything of that kind. Go to God as you go to the dearest friend you have on the face of the earth and say, "Father, I want bread." "Father I have a belief of headache, now heal it." If you do not do any better than that, pray with sincerity in your heart and God will give you what you want. "My rent is due to-day, and Father, I have not a cent. O, God, give me the money to pay my rent. I ask all in the name of Jesus Christ."

Do not be afraid to ask for what you want. Jesus Christ tells us that we can do everything He did, if we only believe. He fed the multitude with a few fishes and loaves of bread. He sent His disciples to catch a fish and the first fish had money in its mouth to pay the taxes with. Everything He did we can do, and more if we will only consecrate our lives and our souls and our minds, but we can not serve God and serve the devil. We have to leave this work of the devil that takes up so much of our time. Leave it, come into line where you will do good, because it is right to do good and you love to do good and then you are in line where you can go to God.

SPIRITUAL AXIOMS.

"There is one God and Father of all, who is above all and through all and in all."

"Everything in creation is pervaded by the Omnipresent Life, and is now filled with its perfection and power."

"Life is Divine; Life is perfect; for God is the only Life."

"God is the one perfect Life, all presence, all power and all knowledge."

"The one perfect Mind that is all presence is Love, Life, Light, and Truth that is all and in all."

"Spirit is the substance of the one perfect mind."

"Spirit is the true substance of all things invisible and visible."

"The one Mind and one Substance is made visible by right thinking and right speaking."

"Jesus Christ is the perfect expression of the Divine Mind."

"God and God manifest is all there is. There is but one Mind, one Intelligence, one Life, one Substance, one Good, one Source, one Truth and one Power."

"Through the only begotten Son, Christ, all men are sons of God and are one with God in Mind, Life, and Substance."

"We know God as the All in All, and visible creation as the manifestation of God."

"Spirit is the only reality, all Power and all Presence."

"There is no life or substance apart from Spirit."

"God is Spirit, and man is the image and likeness of God."

"That which is born of the Spirit is Spirit; therefore, man is a Spiritual being, soul and body, that which Spirit is."

"Because God is I am."

"I have 'put off the old man' by putting off my old conception of man, and have 'put on the new man' which after God, is created in righteousness and true holiness.' Therefore, I can truly and understandingly say, 'I no longer live, but Christ liveth in me.' I have put on Christ. Therefore to apply these rules, I, being created in the perfect image and likeness of God, am perfect, as God is perfect. Therefore I have All, for God gives me All. Hence, I have Health, Happiness, Harmony. I live, move, and have my being in God; there-

fore I have All. I have Love, Life, Light, Good—which means I have all. And the only way All can be taken from me, or any part thereof, is by my self-imposed and self-selected limitations."

"If I want Good I must choose it."

"If I want Love, Harmony, Happiness, Health, Prosperity, I must claim them. All is mine if I reach out my hand and take."

These last quotations are taken from one of my books on the subject of teaching.

My friends, I have presented to you a Being that is lovely, a Being that we can all love, a Being that is a delight to love, whose yoke is easy and whose burden is light. Now, come to this blessed Father and acknowledge His presence and goodness through and in the name of Jesus Christ, our Saviour. We come to Him in no other way, and through no other name but Jesus Christ.

LECTURE No. 3—Man, His Relations to God.

MAN IS SPIRIT—MAN DWELLS IN GOD—GOD THE FATHER AND JESUS CHRIST HIS SON—MAN'S DOMINION—SCRIPTURAL QUOTATIONS.

The subjects that have been discussed in the two previous lectures of this course were, first, "Man's General Dependence upon God;" second, "The Character of God and His Attributes." To-day we take up the subject of "Man—His Relations to God."

In order to be a thorough metaphysician you must understand the premises from which you work. First, we have the great first cause, God, the Father, from Whom comes All, who created All, who is All and in All; second, Man, His Child, his rights, his attributes, and his character; and third, the language between the two. That will be the lecture coming immediately after these lectures on the subject of man have been completed. Having mastered these preliminary thoughts, it ought to be easy to understand and there should be no mysteries surrounding this whole subject.

The lesson read to you, this morning, from the first chapter of Genesis, told you of man's creation. God said:

"Let us make man, let us make him in our image and in our likeness, and let us give him power and dominion over the birds of the air, the beasts of the field, and the fishes of the sea, and God did make man and made him in His image and in His likeness; Male and female created He them."

And to him He did give power and dominion over the birds of the air, the beasts of the field, the fishes of the sea, and of all nature as we see it.

Man is the son of a King. More than that, he is the son of The King, and has the attributes and is the image and likeness of his Father, who is God.

Now, when they say man was created in the image and likeness of God, of course, they do not mean this physical, so-called appearance before us, but mean man, a spiritual

man, the All of man. These bodies that we see before us are but a passing panorama, so to speak. If we should see each other twelve months from to-day, the so-called appearances of our personalities, that is, these bodies, will have passed on. "In the beginning" creation is going on and has created for each of us another body. But, you and I are each the same child, the same entity, and will be forever and forever. Through His natural law, God breathed into us the breath of life. He created each of us a being that had life, a personage, a child of God, and that creation remains forever and forever, because there can never be any change. We may change our garments, my clothes may grow old and I may lay them aside and put on other, but I will remain, and so with this child of God, who remains forever and forever the individual entity, himself, a perfect child of God in Whom dwells the Father.

As I have told you before, we do not know what the form of God is. It is not permitted for us to know, as yet, because we could not realize it through these so-called material surroundings; but we know that God is Spirit and that God inhabits all space, everywhere, without circumference, with a center everywhere—Omnipresent Life, Love, Good, Wisdom, and Power. In these attributes man is His image and likeness. Man has life and this life is the image and likeness of God. It is of God, from God and is God. It is not that God has life, but God is Life. It is not that God has love, but God is Love. Man not only has life, but that life is eternal, forever, and for aye.

"That whosoever believeth in Him should not perish, but have eternal life.—(John iii, 15.)

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—(John iii, 16.)

"Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—(John v, 24.)

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—(John iv, 47.)

"And whosoever liveth and believeth in Me shall never die. Believeth thou this?"—(John xi, 26.)

"And this is the promise that He hath promised us, even eternal life."—(I John ii, 25.)

"And this is the record, that God hath given us eternal life, and this life is in His Son."—(I John v, 11.)

"He that hath the Son hath life; and he that hath not the Son of God hath not life."—(I John v, 12.)

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—(I John v, 13.)

We have life in and through the Son. There is no name in heaven or in earth whereby we can reach God, the Father, except through the name of Jesus Christ, His Son.

How do we know this to be true? We know it because of the signs following. We speak the word in the name of Jesus Christ and the Truth responds and evil is destroyed. Therefore, this life is of God and from God and belongs to us, a life eternal and perfect. We have it, and we receive it through and in the name of Jesus Christ. Man images God in Love. The command is, Love one another. The command is that we shall love our enemies and those who despitefully use us. If we love simply those who love us, we have no especial reward for that, because everybody does that. But Love is Divine, the Love that is All is a perfect Love. When Jesus Christ was hanging on the cross with nails through his hands and feet and surrounded by a howling mob encircling around and about His cross, jeering at Him, hooting at Him, and saying, "You saved others, now save yourself," taking a spear and running it into His side, and in every way that wicked, malicious, mortal mind, could, were insulting this Son of God, the God of Love spoke, and Jesus, looking down on that awful multitude said, "Father, forgive them for they know not what they do."

There is the love of God, the love that we have when we image the Father. When your enemies approach you with malice, vindictiveness, wickedness, and hatred and would destroy you, remember first that you are the son of The King, and that you have the power and dominion within you that will simply destroy all that vindictiveness, and the weapon by which you do it is Love; the indwelling Love that comes from God Almighty is within you. So long as you are filled with that, all evil darts will pass over you.

This Dominion, which was given to us is something wonderful, when we come to contemplate it. Suppose, there was

a person in this city who sat down with the determination to destroy me with his vindictive thoughts, or lay snares to catch my feet when I was not looking, or put me into pitfalls. All such thoughts and acts and deeds are as nothing, because I am covered with God Almighty's love, and I live, move and have my being in Him, and He is Love. Love surrounds me, covers me, and I live in it; I am filled with it, every crevice of my body is in it, everywhere I walk, I walk in it. I realize that to be true, and all the world can not hurt a hair of my head.

Jesus Christ did not have to be crucified had He not felt that it was necessary to overcome death. He had the power and could have controlled mortal mind and they could not have hurt a hair of His head, but, in order to bring man back to God and destroy this evil called death, He permitted this sacrifice and He was crucified.

But, all the world can not hurt you, and it can not hurt me if we be so minded. A man may have his arm raised to strike you and you realize your dominion and he will drop dead before he can harm you. You hold to the thought that God Almighty's love covers you. But a short time ago, about a year ago, if I remember right, in Montana, one of these wild men in the mining camps came up and was going to strike a man. The man said, "I am not afraid of you. God Almighty's Love covers me," and the man became enraged at him, and went at him to strike him, but before he reached him he dropped dead. It was published in the papers, published in the Washington Post as part of the Associated Press dispatches. You can not be hurt when you realize who you are. You have power and you have dominion; you can control, control through Love. Love alone is the weapon. Love protects you in every department of life.

Here is one whose mind is filled with fear of want. This life of ours along these so-called material planes is filled with the strife and battle for existence. Why? Because we have left God Almighty. We have come to where we rely and depend upon the arm of flesh and when we want money instead of going to God and asking Him for it, we hunt up some human being from whom we can borrow it. In other words, we go to the flesh. I say unto you, go to God, ask God for what you want, ask Him without wavering; ask Him without doubt and know when you ask, who you are and what you

are. You are the image and likeness of God. God is your Father. You are the joint heir with Jesus Christ, our Saviour, and what God has, you have; it belongs to you. Realize that, ask the Father and know when you ask you are going to receive, and then do not worry about it; do not think, "Well, maybe it will come and maybe it will not," but know that when you ask God in accordance with His promises, His word is true and correct. If you do this, in every instance you will have the response to your prayer.

But, the trouble is, that people in asking ask in doubt, not realizing who they are, not realizing the conditions surrounding them, not realizing that they are God Almighty's children and that what He has is theirs, and that He has said so. The result is, that when they ask they ask with doubt, and St. James tells us that that prayer is no good, and they do not get what they ask.

I could give a great many instances, illustrating along these lines. I have mentioned a gentleman, Mr. Geo. Mueller, a number of times, whose whole life, from the time he went into the ministry until he closed it, so far as I have read the books, was one of trust. He commenced as the pastor of a little church at fifty-five pounds a year as I remember. He thought the matter over, and came to the conclusion that he was relying on man for his support.

He decided it was wrong to rely on man for anything. He told the members of his church his convictions, and that, on account of these convictions he could not permit them to give him any stated salary; but if they wanted to give anything, they could give what they chose. As for him, he was going to work for God Almighty and trust Him for the pay. The first year his income was something like one hundred and fifty pounds. God raised his salary and kept raising it. Finally Mueller started a day school, then a night school, and then they had five or six of them. One time, one of his little orphans, who was attending one of his day schools, had to be taken away from school and put in the poor house, because of the fact that he did not have any home to go to. That suggested the idea that that orphan should have a home, that God intended him to have a home. Mueller prayed over it and then rented a house. He got that orphan and a few more and gradually orphans commenced to come in. He never asked a human being for a cent; never had any agent out col-

lecting money, but always went to God in prayer asking for that which he wanted. That orphan home was filled up, and then five or six other homes were established, and in every instance God supplied the money.

So particular was Mueller that he never let any human being known of his wants except those who were with him. A friend wrote him asking him if he needed money and if he did he would be glad to send it to him. Their money had been exhausted, until they had hardly anything to supply their various institutions. He wrote a letter to the man, thanking him but saying that he never told any human being of their necessities. God alone was their supply. The man sent one hundred pounds. So it went on during his whole career—a constant asking and a constant supply.

Now, what was true with Mueller may be true with every one of us. Take my life. When I commenced in this work, I had no money. I have never had any money since to lay up, but I have had and I have all I want. If I had $1,000 to pay to-morrow, or next week, God Almighty would send me the money. The command is, "Lay not up where moth and rust doth corrupt, and where thieves break through and steal." We have a great many examples right here in Washington of people being robbed, after having pinched to hoard their money—it takes wings and flies away.

Know that God Almighty is your supply. Here is the rule to measure that. "Have I a roof that covers my head?" "Yes." Well, thank God for that. "Have I clothes upon my back?" "Yes." Well, thank God for that. "Have I something to eat at this meal?" "Yes." Well, thank God for that. That is the measure. If your present wants are not supplied, ask God for what you want. If you are going to have an extra expense or need money, ask God for the money. He is the best friend you have, and He would a great deal rather give than you would like to receive. Ask Him absolutely, plainly, and fairly for what you want. God is no mysterious person. He is no some way-off being, but He is an ever-present help in time of trouble or want. When you want anything, He is here and is ready to aid you, with the ability to give. But if you go to a human being, he may say, "Well, I was going to use the money for something else," or, "Really, I have not got it," or, "Really," he will tell you, and it will be the truth, "I do not want to lend you the money."

He will put you off in a thousand and one ways, whereas God has everything and He wants to let you have it, and all you have to do is to go to Him and ask, knowing that He will supply you, and you can get it.

But, you will have to ask in accordance with His rules, which we will discuss later on when lecturing on the subject of prayer. There is no more necessity of a person's being poor than there is in his being sick, and there is no more necessity of your being sick than there is of your committing a crime. All of these things are the result of sin. There never was sickness in all the world, from the time the morning stars sang together until to-day, but that such sickness was the result of sin. It makes no difference what it is. It may be the sin of the person who has it, or come from this universal thought that has been handed down from father to son, generation to generation. We suffer along this so-called material plane from the sins of those that have gone before.

In order to become manumitted from all hereditary thought, from all sins that have been thrown against us over the present generation, we have to get within the fold of God Almighty and let His love cover us and get under the cover and under the shelter of God. Then we are saved, then we are perfect, then we are free, and no further subject to fear, because we know the Truth and the Truth has set us free.

"And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—(Genesis i, 26.)

"So God created man in His own image, in the image of God created He him; male and female created He them."—(Genesis i, 27.)

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—(Genesis i, 28.)

"The Spirit itself beareth witness with our spirit, that we are the children of God."—(Rom. viii, 16.)

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."—(Rom. viii, 17.)

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—(Gal. iv, 7.)

"That being justified by His grace, we should be made heirs according to the hope of eternal life."—(Tit. iii, 7.)

"And the fear of you and the dread of you shall be upon every beast of the field, and upon every fowl of the air, upon all that moveth upon the earth, and upon the fishes of the sea; into your hand are they delivered."—(Genesis ix, 2.)

"What is man, that thou art mindful of him? and the son of man, that thou visiteth him?"—(Psa. viii, 4.)

"For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour."—(Psa. viii, 5.)

"Thou madest him to have dominion over the works of Thy hands; thou hast put all things under his feet."—(Psa. viii, 6.)

"All sheep and oxen, yea, and the beasts of the field;"—(Psa. viii, 7.)

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."—(Psa. viii, 8.)

"O Lord, our Lord, how excellent is Thy name in all the earth!"—(Psa. viii, 9.)

I find that my time is so nearly exhausted that I will not be able to finish this subject to-day, because there is much yet that we have not touched, among which is this, that man alone is responsible for his condition, whether it be good or whether it be bad. It is in the exercise of this God-given dominion or the lack of that exercise. We will continue along these lines on next Sunday.

LECTURE No. 4—Man, His Relation to God, and God's Relation to Him.

MAN'S DOMINION—MAN'S POWER AND DOMINION OVER THE ELEMENTS—MAN'S DOMINION OVER SICKNESS—MAN, THE CHILD OF GOD—SPIRIT IS ALL—MAN'S DOMINION OVER WANT.

The lecture this morning, is a continuation of the lecture of last Sunday. The subject is "Man: His Relations to God and God's Relations to Him; His Attributes and Powers."

The first thought is "Man's Dominion." When God created man He said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." He did give him power and dominion and man has power and dominion, now. Our Saviour said, remember this, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

I will read from the Bible what it says in regard to Man's Power and Dominion over the Elements. We have power and dominion over everything. Man is absolutely the architect of his own fortune. He is absolutely the master and is the slave in nothing.

"And in the fourth watch of the night Jesus went unto them, walking on the sea.

"And when the disciples saw Him walking on the sea, they were troubled, and saying, 'It is a spirit;' and they cried out for fear.

"And the sea arose by reason of a great wind that blew.

"So when they had rowed about five and twenty or thirty furlongs they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

"And when He was entered into a ship, His disciples followed Him.

"And behold, there arose a great tempest in the sea, insomuch that the ship was covered with waves: but He was asleep.

"And His disciples came to Him, and awoke Him, saying, 'Lord, save us: we perish.'

"And He said unto them, 'Why are ye fearful, O ye of little faith?' Then He arose, and rebuked the winds and the sea; and there was a great calm.

"But the men marvelled, saying, 'What manner of man is this, that even the winds and the sea obey Him!"

"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

"And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

"But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

"And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

"And said to his servant, 'Go up now, and look toward the sea.' And he went up, and looked, and said, 'There is nothing.' And he said, 'Go, again seven times.

" 'And it came to pass at the seventh time, that he said, 'Behond, there ariseth a little cloud out of the sea, like a man's hand.' And he said, 'Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.'

" 'And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain.' "

Now, regarding this you must remember that whatever God has ever done through man has been done in accordance with fixed, irrevocable law. God's law never has changed, there can be no change—always the same forever and forever, always the same. If man has had power to control the elements, that power is his to-day. What one man has another man may have because all is done by God through man.

I will give you a few instances of this in my own experience; and you can all do as I have done.

The first time that I ever attempted to control the elements was in the city of Washington. We had a tremendous storm which blew the roofs off the houses around in the neighborhood where I lived, and my roof had already started, when I commenced. I got up, went to the window and said to that wind, "I command you in the name of Jesus Christ, peace be still." The wind immediately left my house, apparently, and we had no more trouble from it. It continued for some time around us, but it left my house.

The next time that I tried it was during a storm on the Atlantic Ocean. A very brisk wind was blowing and the ship on which we were was tossing like a cockle-shell. I said to my wife and daughter in our staterooms, "I am going out to treat this wind." I went out, got hold of a post and hung on to it, and commanded that wind, in the name of Jesus Christ, to be still. It was not five minutes until that ship was sailing in a placid sea; but all around the ship, on both sides and in front and rear, the wind was blowing. The sailing master of the ship was at a post on the other side of the vessel, something similar to the one to which I was holding. I spoke to him and said, "Is not this something singular? You have a placid sea for your ship, but all around you is a storm?" Said he "I never saw the like before." I said nothing more to him then, but by and by I asked him if he knew how it happened. He said that he did not, and then I told him, if he wanted to know, to ask my wife and daughter. They told him what I had done. Then he came to me and wanted to know what I did, and what I said. I told him and then he asked me to give him the name of every book on the subject, because he said he wanted to study it. I gave him the names of all the books I knew.

The next time I tried this was in a storm on Chesapeake Bay, two years ago last summer. There was a storm that uprooted a great many trees throughout the country, especially between here and Baltimore. That is where I saw the most of them. Great big trees were all piled together, and from Richmond to Baltimore there were accounts in the papers of tremendous winds and the uprooting of trees. That storm struck us in the middle of the Chesapeake about two or three o'clock in the morning. I woke up, there was a tremendous

blowing, and it seemed as though the ship would certainly go over. I opened the window, and commanded that storm, "In the name of Jesus Christ, peace be still," and it was not but a minute or two until we were in a calm; and we had no more trouble from the storm.

Up in Maine, two years ago, we were out fishing, and when the time came to go in (we were out in the ocean and had anchored on a rock, several miles out), I told the skipper to get ready to sail. He said, "There is no use; we have no wind. The tide will take us out, because it is going out, and if we lift this anchor off the rocks we will be sent out in the ocean." I realized, in my consciousness, that God did not intend for us to stay there all night, or that we should stay anchored on that rock until fickle nature saw fit to send us wind. I knew God intended us to have all the wind we needed, and He intended us to go in and get our dinners and be happy and comfortable. I told the skipper to pull up anchor, and he did so. The ship commenced to float out. The yacht would hold comfortably twenty people. I do not know how far we floated out before the wind came; we may have floated a quarter of a mile, or a half mile. I sat down in the front part of the ship, in front of the mast, with my back to the crowd and commenced to ask God Almighty to send us wind to take us home. By and by, when I looked around I saw a sort of shimmer coming over the sea. Directly the breeze came on and struck our sail and filled it, and we went straight ahead until we came to a place where there are two islands with a narrow place between, about two hundred yards in length, perhaps, and seventy-five or one hundred feet in width and the water running through there, when the tide was there, just like a mill-race. Our skipper was going up to the edge of a bank to anchor on one side of the island. I asked him what he was going to do, and he said, "We have to anchor here; we can not go up there," but I told him to put her nose right in that place and we would go through all right. We went straight ahead until we got about middle way and then we stopped; did not advance a foot or go back a foot. We simply stayed there, with just enough wind to hold it. Just as though certain persons had been lifted out of the sea, here came two fisherman and called out, "Throw us your painter, and we will help you out." We threw them the rope and they pulled us out of this hole and we sailed home

all right thereafter and the wind went down as soon as we got home.

I give you this instance in detail. The next year, from the same place, with the same fishermen, a like instance occurred. This past summer, every day during the month of July, I had a yacht, except Sundays and the Fourth of July, and was on the ocean every day. Whenever we wanted wind, we treated for wind, not only myself, but there were a number of Scientists with us, and one lady, especially, almost always went fishing, and when there was a lack of wind, I would tell her to treat and she would do it, and we would get the wind.

I am giving you these circumstances to show you that this does not belong to me, but it belongs to all of us. You can raise the wind, whenever you need it, or control it when dangerous. You are the controller of the elements. Why? Because you have power and dominion given to you by God. That is the reason why. These things, of course, would seem wonderful, if they were printed in the Bible and sent to us from two or three thousand years back. If it were printed in the Bible that we could sit here in the city of Washington, and send a thought that healed fifteen thousand miles that would have been considered wonderful. There is no such thing as a miracle, there is no such thing as distance, there is no such thing as any one doing anything we can not do. We have our Saviour's word, and it is not sacrilege to claim our rights. A person may come to you and say, "Oh, yes, it is all right for you to do those things, but it is not for me." Of course, it is not for that person because he has put a rope around his neck. He has destroyed, in his conscience, his power and dominion. It is only those that claim it, who can exercise this power and dominion—that is all.

Remember the old couplet:

"Tender-handed touch the nettle,
And it stings you for your pains,
Grasp it like a man of mettle,
And it soft as silk remains."

That is the thought. It is so with every kind of so-called trouble on the face of the earth. You, we, each and every one, are the master, unless we voluntarily surrender the gift that God Almighty has given us.

The next point is that man has dominion over sickness. I will continue to read:

"And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them.

"When the even came, they brought unto Him many that were possessed with devils: and he cast out the spirits with His word, and healed all that were sick:

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

"And He said unto them, 'Go ye into all the world, and preach the gospel to every creature.'

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

It may be too early in this series of lectures to go into this dominion over sickness exhaustively, until after we have discussed the subject of prayer, but I will give you an idea so that you may understand your rights here.

Always remember what you are; You are the child of God. Remember, as we have told you in the lectures preceding this, what God is; that God is spirit and everything that was created by Him is a spiritual creation, a spiritual manifestation; that man was created in His image and in His likeness, a spiritual being, like God, the Father, who created him. That being true, here comes up something that says, I am this or that. I realize, in my consciousness, that I am the spiritual image and likeness of God, that I live, move, and have my being in God, and that it would be impossible for me to be sick.

Now, as we grow stronger in this Science and become more perfect in this realization, we are manumitted from this thing called sickness. Whereas I used to be sick all the time,

and had almost an apothecary's shop in my house, medicines, covering almost all the various diseases konwn to materia medica, now, so far as I know, there is not a drop of medicine around my house. There is no necessity for it, and I never think of taking medicine any more than if it did not exist. Whenever these manifestations of sickness come up, which they will attempt to do, you hold that thought and make the declaration of your Spiritual existence and they are gone; they have vanished. The time was when I would not sit in a draught, for fear of catching cold. Now, when a symptom of cold comes up, I simply deny its existence and its potency and declare that it is a lie, a carnal mind lie, and then claim its nothingness and know that the child of God, made in His image and likeness, can not be touched by anything.

Spirit is All and Spirit is all there is of us; all substance is Spirit. Therefore, these manifestations of evil called sickness can not touch us. It is for us, in the exercise of our dominion, to stamp them under foot, for it is written, "The heel of man shall bruise the serpent's head." It is for us to be the masters, but if I say, "Oh, you can do it, but I can not," I kill myself. You have no further power after you have denounced your own power. God does not push these things on any human being. They are only those who are willing and accept gratefully and who accept with avidity who grasp with the hand of the master who can control. Unless you do this you are nothing. You are simply under the control of mortal mind, and are at the beck and call of so-called carnal thought and it will kick you until it kicks you into the grave. The road you take is your own choice. You are responsible whether you will or whether you won't.

The next thought is that man, through God, has dominion over want. This specimen of humanity always suffering and in want, that comes to us ought to be pitied I suppose, but I can not find it in my heart to pity a man who is wilfully going down to hell, and who, when you attempt to tell him anything, is smarter than you are, a great deal, and will scoff at you, yet will go off and scream in misery, because of his impotency, and his suffering, though when you attempt to show him the way he will not follow it.

You remember Jesus said unto a certain man, "Follow me," but the man said, "I will, but let me go and bury my

father first." Jesus said, "Let the dead bury the dead; follow thou Me." That is the command. We want the Truth sent forth broadcast, and we throw to our suffering brothers and sisters the life line. Will you take it? If wou do, God Almighty's blessings will rain down upon you. If you do not, your own blood be upon your own heads, that is all I can say. It is all can be said. I give my life to giving this Truth to the world and those who are accepting of it are living and smiling and rejoicing in the freedom which God has cast over them. Now, will you do it?

"Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air: for they sow not, neither do they gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"For your heavenly Father knoweth that ye have need of all these things.

"But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Seek to do good and to do right, follow on the line to which God has directed you and all these things shall be added unto you. We have the words of Jesus Christ for it; we have the demonstration of thousands and millions of His followers that this is true.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Now, how many ought to take this into consideration?

One of my students, in this city, less than a week ago was worrying with the thought that he would not be able, maybe, to go to work in a week or two, absolutely killing his own self by worrying. How absurd such thoughts are. Let God control. The world is full of people who are laying up, striving, pinching and starving—for what? To get a little money for some future time, when God will go back on them and fail to feed them. They want to beat Him, so they can have the money there and, when God goes back on them, can foot their own bills. How absurd such a thought is. I have known, in my experience as a lawyer, cases innumerable, almost, wherein men in the vigor of manhood had plenty of money, but in their older days that money had taken wings and flown away. Take Wall Street, it is simply filled with financial wrecks. Where one man makes a success in business the proportion is, I have been told, ninety-five per cent. fail—where five men succeed, ninety-five fail. That is how carnal mind rewards its followers.

"Sufficient unto the day is the evil thereof."

There is another class of people who lay up so they won't be a charge on their children. How silly! Now, nobody can be a charge on his children, when everything comes from God. Know who you are, that you are God's heirs, that you are God's children, and that God Almighty takes care of you. Look at the birds and the lilies. Both are sustained and are beautiful and God does it all, and how much better are you, our Saviour says, then the birds.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

"Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

"But let us ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

"And this the confidence that we have in Him, that, if we ask anything according to His will, He heareth us:

"And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desire of Him.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

"He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.

"Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh unto thee.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation."

The trouble with the world to-day, is, that these promises are considered as applying to some future time when we leave this earth; in other words they are not taken literally. They are not believed to now belong to us. That is the great mistake that the world is making, and that is the cause of all human misery. Men do not take the promises of God and His Son as literal and apply them. If they would pray along the lines they are taught in these lectures, there never could be any sickness, there never could be any want or sorrow or any kind of inharmony, because all would come from God direct in answer to prayer. Remember, Jesus said that whatsoever you desire ask in my name and you shall receive if you ask in faith. That is just as true now as it was when the words left the lips of our Saviour. It belongs to you and to me, in the present generation, and will belong to us for all eternity, because it is a fixed law. He that gets himself in line with the promises of God through prayer will receive a reply. If sunshine were necessary for your life and you kept in the shadow, the sunshine would not strike you and you would never get well. If you want the sunshine, you must get in it. If you want the result and answer to prayer, you must pray in spirit and in truth and you will get the answer. It is prac-

tical and it is eternal. Now, do not believe that in some sweet by and by you will have to climb a golden stairway, sit on golden chairs and sing songs and play on a golden harp for all eternity. That kind of a heaven could not be. I would get tired of singing, after I had sung for a few millions of years. I speak the word that conforms to and belongs with God Almighty's law and that law is, forever and forever, onward, activity. Nothing is still on the face of the earth, nothing is still in the universe, but it all is a constantly moving onward and upward. Excelsior is the motto of the Christian, and you will never be sátisfied and you never can be, until you have traveled this ladder of knowledge and know as the Infinite Father knows.

"Because He hath set His love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

"And I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

"For the Lord loveth judgment, and forsaketh not His saints; they are preserved forever: but the seed of the wicked shall be cut off."

The only way we have in the world is to follow the footsteps of Jesus Christ and follow the command, Seek ye first the first the kingdom of God and its righteousness; seek to do good and to do right for the sake of the good and the right, and all these things shall be added unto you.

"The righteous shall inherit the land, and dwell therein forever.

"Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

"Mark the perfect man, and behold the upright: for the end of that man is peace.

"But the salvation of the righteous is of the Lord: He is their strength in the time of trouble.

And the Lord shall help them, and deliver them: He shall deliver them from the wicked, and save them, because they trust in Him."

I will continue this subject of Man and his Dominion on next Sunday forenoon, because, if we understand our rights, then we have gone far toward knowing how to heal the sick and how to overcome poverty, how to overcome all the inharmonies and ills of this so-called material life; but we can not learn this lesson too well. These few initial lessons form the foundation upon which the superstructure of God's intercourse with man is based.

LECTURE No. 5—Man and His Dominion.

ALL GOOD COMES FROM GOD—GOD IS ALL THAT IS GOOD—MAN THE ARCHITECT OF HIS OWN LIFE—MAN HAS EVERYTHING—THE REALITY AND THE UNREALITY OF EVIL—AS A MAN THINKETH SO IS HE.

The lecture to-day is a continuation of the lecture of last Sunday, upon the subject of man and his dominion.

Man, you remember, was created in the image and likeness of God, was given dominion over certain things specified, God giving him this dominion. This dominion embraces all there is with which you come in contact. In other words, it makes man the master instead of the slave of conditions. We have taught, in our former lectures, along certain lines over which man had dominion and control, and the first thought to be considered to-day, is that man has dominion and control to prevent this thing called human sorrow.

I am filling these lectures full of Scriptual quotations so that, when the student reads, he will find a "Thus saith the Lord" for every position we take:

On this subject of Man's dominion over affliction, I read:

"The steps of a good man are ordered by the Lord: and he delighteth in His way.

"I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

"Blessed be God, even the Father of our Lord, Jesus Christ, the Father of mercies, and the God of all comfort;

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

"But my God shall supply all your need according to His riches in glory by Jesus Christ.

"He shall call upon me, and I will answer Him: I will be gracious and full of compensation, and righteous.

"Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness:

"The wicked watcheth the righteous and seeketh to slay him.

"The Lord will not leave him in his hand, nor condemn him when he is judged.

"The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.

"Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of the people shall He take away from all the earth; for the Lord hath spoken it.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Now, you must remember that all good comes from God, and you can have all good by placing yourself in a position to receive it. If you want happiness, go to God Almighty and lay there your burden. Suppose that you have a burden that is weighing you down. It does not make any difference what it is from this material standpoint; go to the Father and say, "Father, carry this burden for me," and talk to Him as though He were the dearest and sweetest friend you ever had or ever knew, the most intimate friend you ever had or ever knew. Say, "This burden is too much for me, dear Father, I cast it at Thy feet, and ask you to carry it for me, and I ask it in the name of Jesus Christ." There lay your burden down, throw it out of your mind. It does not make any difference what it is, never think of it, and God Almighty will make the most wonderful demonstration in your life in the way that that burden will be controlled. The tears will be turned into smiles, the heartaches into gladness, and there shall be no sorrow, because God reigneth in your heart. It is for you to do this, as I tell you.

The next point which we will take up along this line of Dominion is that man has the power to control absolutely his own conditions. Remember, when I say that man has this power to control, he controls through the lines that God has given us, by taking advantage of the promises of God and asking, seeking and knocking along the lines that He has given us to follow. I will read from the Scriptures here again, on this subject, and then we will discuss it:

"But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

"And when he was come into the house, the blind man came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord.

"Then touched He their eyes, saying According to your faith be it unto you.

"And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

"And immediately Jesus stretched forth His hand, and caught him, and said unto Him, O thou of little faith, wherefore didst thou doubt?

"And she said, Truth, Lord: yet the dogs eat from their master's table.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

"And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Remember, that was the word of Jesus Christ, that if you have faith—and those of you who are my students go farther than faith, you have the understanding, which is much more effective and stronger—if you have faith absolutely, you can ask anything that you will and it shall be given unto you. But some may say, Perhaps I ask amiss. Well, it would be strange that if Jesus Christ taught us everything else He did not teach us how to pray, and when and for what we should pray.

The rule is as simple and plain as a-b-c. Let us follow it a moment. In the first place, you are God's child, you are God's heir; you live, move and have your being in God; and, if you are God's child and God's heir, you are entitled to what? You are entitled to what God has. That does not mean that you are going to get something after you pass beyond. There is no time and no place except now and here, with God Almighty. The kingdom of heaven is within you, and you will come into the enjoyment of your heirship here as well as anywhere else. The only way you can come

into that enjoyment is to believe; take hold and accept. Under these conditions, what are we entitled to pray for? The answer is simple and plain; we are entitled to pray for all that God has, aren't we?

God is all that is good and there is nothing that is not good, for God is All. All this seeming evil is transitory; it passes away, is unreal. If it is fire, it burns itself out; if it is disease, it destroys itself; if it is error, the Truth confronts it and annihilates it, but all that is real is good and God is All; therefore, you are entitled to pray for all good. There is nothing too good for you. Why? Because you are the children of God, the Universal King, the Father of all, and I ask is there anything too good or the image and likeness of God? Is there anything that God's heir should not have? When you find these people coming, as they do to all of us, saying "God has punished me; I have done something that is wicked, and God is punishing me to bring me out purer and better and stronger, in the sweet by and by," know that they are mistaken. They have a perfect hell here on earth, for what? They think it is to reap a reward in the sweet by and by. God knows nothing but good, for all is good and this seeming evil is but the reaping as we sow. Therefore, when you come to pray, know who you are, what your rights are, and that you have a right to everything; then pray for good, for any and all good that you want.

If you have sorrow, as I said, go and lay it at the Father's feet. If you want money, ask God for the money you want. If you want happiness, ask for what you want. He is the most perfect Friend you ever will have in all creation, and the only Friend that has the power to do and the only One that loves to do you good better than you love to receive. Take God into your confidence, bring Him to you, and take Him into your heart and know that these promises are intended to be and are practical, and are to be carried out. When you can realize this, ask what thou wilt and it shall be given unto thee.

"And Jesus said unto him, Go thy way: thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

"And Jesus answering saith unto them, Have faith in God.

"For verily I say unto you, That whosoever shall say

unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

"And He said to the woman, Thy faith hath saved thee; go in peace.

"And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

"And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

"And the apostles said unto the Lord, Increase our faith.

"And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

"And he said unto him, Arise, go thy way: thy faith hath made thee whole.

"And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

"And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For as the body without the spirit is dead, so faith without works is dead also.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

"For as he thinketh in his heart, so is he."

Now, to make this lecture practical—and I want to close this subject of man to-day, if possible—I want to say this, that it is for each one of us to lay out our line of work or action and do what we want to do. In other words, we are responsible, absolutely, for the life we live and for the condition of that life here. We are absolutely the architects of our own fortunes, for on the one hand we can go to God, place ourselves in line, and can receive everything; on the other hand we can turn our back upon the Father and follow carnal mind, but we reap as we sow. If we sow to carnal mind, fill our minds with hatred, dishonesty, wickedness, carelessness, we will reap the crop, which will be misery, heartaches, poverty, lack, and everything that goes to make this so-called life miserable here on earth.

On the other hand, we can have everything. Now this can not be done by living a careless life. We have certain duties that we have to do. It is not for you to sit down here, to come to this lecture, and say, "Well, that was a nice lecture. I wish that I had all that, and I wish I could realize that God would rain His sunshine down into me," and then go away, follow your own bent of carnal mind the rest of the week; and the next Sunday, the chances are, you will not come back, and you sow your path, during the next week, with evil thoughts, careless thoughts, selfish thoughts, wicked thoughts; you get so you don't care and say, "Well, it is a little hot to-day, and I think I will lie on the lounge and read the newspaper." Then you will take up the newspaper and read all about every crime that has been committed from one end of the earth to the other and all about war and carnage, where people are in deadly conflict, and read all about the awful side of life, and if there were an article that commenced on religion, you lay that aside for a more convenient time. In other words, you become steeped in the affairs of carnal mind that controls the world, and you reap as you sow. If you have a threatened disease, or threatened pain or ache, instead of realizing what you are and going to God Almighty and denouncing it, you put your arms around it, and if it happens to be a headache, you say, "Oh, yes, come up to me, headache; I have the headache. I have room for you, just come right in." If it is fever, that takes hold of you and burns you up, or whatever it may be, you have always time

for every evil that comes knocking at the door. What is the result? You reap as you sow. Every evil thought you acknowledge in your mind becomes to you a reality and it will destroy you.

Now, the difference between the reality and unreality of evil is this. For instance, here is a case that comes knocking at my door and says, "I want to come in; I want a home." We call it a tramp thought. Here is a tramp thought, we will call it headache, knocking at my head; it wants to get in. Suppose now, I say, "Get out of there, you can not get in. I have no room for you; you are nothing, I belong to God and I live, move, and have my being in Him, a spiritual being, living in spirit and you can not come in there; now get out." What is the result? It does not come in, it goes away. Try it. Even the most skeptical of you, try it. Here comes up a headache; denounce it and tell it it can not come in. Say to it "You are nothing but a tramp thought," and it will go away. But here is the other fellow. It comes knocking on his noddle, and he says, "Oh, yes, I have a home for you, come right in," and he goes to bed and sometimes lies there three or four days, sometimes a week and sometimes he will have it for life, a headache almost the year in and the year out.

I know a woman in an Eastern State who has had headache, until within a very short time since she was a child, and now she is more than past the middle age of life, substantially all the time. That woman, when she commenced in her treatment with a metaphysician, was ugly and was filled with carnal mind, and she could not bear to have these pets illy spoken of. Why? Because they had been with her all her life. She knew them to be her friends, because they had always been with her. That is the way the world goes. You are the master, you can have exactly what you want, and nothing can touch you which you do not want. I know a lady, or knew one, who always said she was going to be destroyed by a certain disease, and was always talking about wanting to go to a doctor and see if she didn't have it. What was the result? She had invited this thing for so many years, phophesying evil, that it came in and settled inside of her and killed her. The very disease that she said she would die of caused her death. That was the fulfillment of her prophecy, don't you see?

Solomon says, "As a man thinketh, so is he." That is true in life everywhere. If you think you are going to be poor, as we have discussed in our former lecture, you will be poor; but, if, on the other hand, you know who you are and what you are—that you are God Almighty's heir—you can not be poor; there is no such thing as poverty, there is no such thing as sickness, there is no such thing as sorrow, except as you bring it into your conscience and give it a reality by your own consent. Therefore, in all of your getting, get wisdom and get understanding as to who you are and what you are, your relations to the Father and the Father's promises to you; and when you get this into your conscience, perfectly, then you can sing the glad song of a redeemed soul and you do not have to wait until you die to get it, because you can have it here and now, for our Saviour said, "The kingdom of heaven is within you." It is not something that you can say, "Lo, here it is, or lo! there it is; it does not come with observation, but it is within you," and so I say to you, my friends, as you would live, as you would be happy, as you would be prosperous, follow the words of our Saviour, believe them implicitly, put them into practice, shun every appearance of evil and all shall come to you.

LECTURE No. 6—Prayer.

LANGUAGE BETWEEN GOD AND MAN—PRAYER DEFINITIONS—THE PRAYER OF FAITH AND UNDERSTANDING—PRAY FOR GOOD—PRAY KNOWINGLY.

The lecture to-day is the sixth of the series of teaching how to overcome the inharmonies of life, including poverty, sickness, and sorrow.

The subject of our second lecture was God and the character of God so far as we know. The three last lectures have been upon the subject of man, his relation to God and God's relations to him, and to-day we take up the subject of the language used between the father and the child. In other words, How we shall approach God, or can approach God, so that He will hear us? We call this prayer, and, in order to make the record complete, I am going to read something from the Holy Scriptures upon the subject of prayer, but first giving the definition of prayer as it is given in the lexicons.

The first definition is: "In religious usage, a devout petition to an object of worship, as God, or a saint, or an angel; an orison."

The second definition is: "The practice of communing with God." According to another definition,

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

Now, the duty of prayer is incumbent upon all believers who wish to receive an answer to their prayers or good from God, the Father.

"Seek the Lord, and His strength:

"Let us lift up our heart with our hands unto God in the heavens.

"Watch ye and pray, lest ye enter into temptation.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

"Pray without ceasing.

"Seek the Lord, and ye shall live."

We have to pray in good faith, as we will understand later, or with the understanding, in order that our prayers shall be heard.

"I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

If every person who is suffering from any kind of inharmony would apply that one command to his affairs in life, everything would be made perfect, instantaneously. It says this: "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." If you have trouble of any kind, instead of carrying it yourself, you will take this burden that weighs you down, to the Father, and say, "Father, this care is too heavy for me, lift it, and do Thou take it and do Thou carry it, and I ask you to do this in the name of Jesus Christ," and then leave it, God Almighty will give you perfect harmony and the perfect answer, in every instance. There can never be a failure. All you have to ask and to do is to ask and do in good faith, knowing, as you do know, that, when God has promised you anything, you will get the answer.

"When I cry unto Thee, then shall mine enemies turn back: this I know; for God is for me.

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

"But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

"But if from thence thou shalt seek the Lord, thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship Him.

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry.

"The Lord is far from the wicked: but He heareth the prayer of the righteous."

"Now, we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth.

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight.

"Also when I cry and shout, he shutteth out my prayer.

"Thou hast covered thyself with a cloud, that our prayer should not pass through.

"Then shall they cry unto the Lord, but He will not hear them:

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

This subject of Prayer is something that can not be discerned with the physical senses, with the objective eyes and objective mind. You have not the power to discern the spirituality that is required in a prayer.

All we could do, if we could do that well, would be, do as did the poor sinner who went to the corner and smote himself upon his breast and said, "God have mercy on me, a sinner." He recognized the Father, He recognized his own condition and that he needed help, and God answered that prayer. The prayer that was offered by the thief upon the cross, when he asked the Saviour to help him, was answered, "This day shalt thou be with Me in Paradise."

As I have said, we can not understand this something called prayer, by or with this carnal mind which is enmity with God.

There are two different ways, we may term it, in which to pray. We pray, first with faith. This is the prayer of faith. Faith means this, that you pray to God with the belief that God is going to hear you and that God does hear you and that God does answer your prayer. Now, if you have faith sufficient so that there is nothing wavering, a faith that tells you when you pray that you know that God is going to answer you, such a faith as that amounts to the understanding, and you will get an instantaneous answer, every time. It is impossible to fail. The only failure that can come comes through your lack of perfect faith and perfect certainty that you are going to receive an answer to your prayer.

The prayer of understanding is still stronger than the prayer of Faith. For instance, I am seeking an object. I

have Faith to believe that my efforts will be crowned with success, that I will find and after I find the article I do not have to seek, I simply know I have it.

The prayer of understanding is the prayer with the knowledge of what you are. In order to thoroughly understand what you are, you have to go back and see what man is. God created man in His image and likeness, and endowed him with power and dominion, and He gave him this power and dominion, and it is his. He is God's child and God's heir. Now, it does not mean that he is simply God's heir for one thing and not for all. You are His heir to everything.

The meaning of the word heir is that you are the successor and are entitled to the goods and chattels, etc., whatever they may be, of the one whose heir you are. We are God's heirs now. We do not have to wait until God dies, because God never dies. There is no such thing as death and what God has is ours, now. We are His heirs now. We do not have to wait to receive what we have until we have passed on and can not use it. Such a prayer as that, or such an idea as that, would be mockery. We are entitled to our heirship now. We are created with this power and with this dominion and all we have to do is to recognize what our rights are and what our heirship is, and then we can ask God with the prayer of Understanding.

Suppose every person in this audience was set before a round table, filled with the good things of life. Some, of us, recognizing our rights, would go to work and eat; the rest, however, would sit back and hunger. They would like to eat, but "No," they say, "that is not for me;" and they would sit there and literally starve to death at that table. What kind of a set of idiots would you call them? Can you imagine a person sitting at a table loaded in abundance with everything good, and sitting there and starving to death? Why, they would be worse than idiots; they would be insane. You would say at once that such persons as that had unbalanced minds.

Look at the world before us. You have these things from God; they are given to you by God, they belong to you; you are sitting at the table, and instead of reaching out your hand and helping yourselves, you sit back and say, "Oh, no, it is not for me. I was born a worm of the dust; I was born

for humility; God punishes me because He loves me, and I am going to starve to death, because He will love me a great deal more." What absurd thoughts are these.

This system of religion is not a concoction of foolery, not a concoction of absurdity, but it is good common sense; it is philosophical and it is logical and it could not be true unless it was. Therefore, when sitting at the table of the Lord God Almighty, eat. "I am the bread of Life, he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." It is there for you; it was made for you and, if you refuse to accept, your blood is upon your own head, not upon God Almighty. He gives us everything good; He lays out for us everything. We know what we will ask for, we do not have to ask amiss. How do we know? Why, we know that God is good, and that God made all that was made and all that was made was good; therefore, as His children, we are entitled to all He has, which is all good.

Therefore, in your asking, ask for good, ask for all good, you are entitled to it; you have no part or parcel with this so-called evil. This so-called evil belongs to the carnal mind, it is unreal and untrue and it passes out and passes away and the place that knew it shall know it no more. It passes on and eternal good remains forever and forever. The eternal spirit is all, for God is Spirit and all substance. Consequently, you know what to pray for.

Pray for good, all good, everything that is good. Do I want clothes for my children? Yes, Pray for them. Do I want clothes for myself? Yes. Pray for them. Does my husband or my wife want success in business? Yes. Pray for it; ask God, do not go away around and pray for the Hindoos and the Israelites, and Tom, Dick and Harry. When you ask God for a thing, ask for what you want. If you want to pray for the Hindoos, pray for them.

You do not have to get down on your knees and pray until everybody around you is worn out listening, when you are praying for a simple little thing. Suppose I wanted one hundred dollars to-morrow. Would I have to get down and pray from the beginning of this Japanese and Russian War and take up the subject and discuss it with God and finally come all the way around Robin Hood's barn, and take up all the nations of the earth that are mentioned in all history, modern and ancient? How absurd that is. I would say,

"Father, I want one hundred dollars to-morrow to pay John Smith. I owe it and it is a just debt, and I want the money, and please God give it to me." If you want to pray for all creation, I think the best way to do is according to the rules laid down in my book, "Christology," in the Vibrating Treatment. Send out the vibrations to all the people of the earth by turning to the East and saying, "I send my benediction and God's Love and pray God Almighty it shall be with them," and so with the South, the West, and the North. You throw them the vibrations of love throughout the universe. That is enough for that, but when you want a specific thing, pray for it. When you are sitting at the Lord Almighty's table, eat; eat everything you want. You do not have to eat everything on the table at one time, because that table is there for you forever and always. If you want butter, eat it; if you want something else to-morrow, have it. Have what you want, knowing all the time that you ask for that which is good and you will get it every time.

That is the prayer with the understanding. People say, "I pray, but I do not get an answer to my prayer. Why will God not answer me? I have been a Christian all of my life. I have worked in the Sunday School, and I have been a worker in God's vineyard all of my life. Why won't God answer me just the same as He does you? I pray for the sick; I pray for my brothers if they are sick, but God does not heal them." Well, now, those are fair questions, and I am going to answer them. Mind you, these people in the churches are good people. Do not think for an instant or allow a thought to the contrary to pass your minds. They are good people, they love God Almighty and they love Jesus Christ as well as they can, and as well as any person can that is held at arm's length, and they seek and they strive, and they cry, and they yearn for this germ of Truth which like the will-o'-the-wisp is always near the grasp but never touched. I have lived among that class of people all of my life, and I know them to be honest and upright and perfect, so far as they have the ability and the light, yet there will be millions of prayers offered to God Almighty to-day that have no more effect than the breezes that come from the North this morning, not a particle. Why? Because they pray without the Understanding.

There is an idea existent that men have to wait until

they die before they get a great many of these things. There is an idea existent that God punishes those that He loves; there is an idea existent that these prayers can not be answered now, as they used to be, that the time has gone by. They do not expect it, they have no faith that their prayer is going to be answered. Now, mind you, a person belonging to any church that will ask God with the spirit and with the Understanding, to heal the sick, can heal the sick, just as well as we can or anybody else. Churches are but organizations whereby good people get together with the one object in view, to propagate the Truth and spread it and help others. It is not the church that saves, but it is the Truth that heals. It is God Almighty. These churches, every one of them, are doing worlds of good and the time is coming and coming rapidly when the scales will fall from the eyes of the members, when you can go into any church of any denomination and hear sermons preached along the lines of which I am talking to-day.

The world is moving, advancing; but the reason that prayers are not answered is because those who make them do not expect an answer. They have no faith, they do not understand that they are the children of God Almighty and entitled to that now. They do not understand when they are asking that that for which they ask they already have and is theirs, and all they have to do is to reach out their hand and grasp. They do not understand that. They do not understand that they are the heirs of God Almighty and entitled to that and entitled to it now. You must ask, seek, and knock. One definition of seeking is this: You seek with the objective mind, you ask through the sub-conscious mind, but when you knock, you demand as the child of God. In the possession of the full understanding, you know that it is yours, you have the right to it and you demand it and God Almighty likes us to ask and demand that which belongs to us.

He is more willing to give than we are to receive; therefore, we are not committing sacrilege by demanding that which belongs to us. God has it and all we have to do is to demand and the manifestation goes through this power and dominion; it is ours and ours now.

LECTURE No. 7—Prayer of Understanding.

DEFINITIONS—DIVISIONS OF PRAYER—PRELIMINARY PART OF PRAYER—ORDINARY PRAYER—WE MUST UNDERSTAND PRAYER—THE CHRISTIAN NATIONS THE LEADERS—DIVINE LOVE.

The lecture this morning is the seventh of the regular course of teaching how to overcome poverty, heal the sick and surmount the difficulties of this so-called material life. The immediate subject of to-day is the prayer of the understanding. On last Sunday, we took up the general subject of prayer, and now we come down to the specific prayer which the Christian healer uses. I will read from some authorities upon this word "Understanding," so that the record may be complete, when it is published.

The definition, which I get from the lexicographers, is "Understand, To interpret the signification of; size the idea of; comprehend as resulting from a thought, principle, or rule. The knowing power in general, intelligence."

"A spirit is one simple, undivided, active being. As it perceives ideas, it is called the understanding. As it produces or otherwise operates about them, it is called will."—Berkeley—Human Knowledge.

"The Understanding is the faculty of thinking, and thinking is knowledge by means of concepts."—Kant—"Critique of Pure Reason."

"The knowing power in general intelligence, possessed of or exhibiting good sense."

The Understanding which I wish to explain to-day is the Realization of the Truth that all is Spirit and Spiritual Manifestation; that there is no such thing as matter, that so-called matter is a misnomer for spiritual creation. "The Understanding, and Realization that spirit is all, is the knowledge of the Truth, which makes you free. It is the New Birth, and places you above all so-called pain, want, and misery, believed to be incident to human life."

"It is the spiritual sight, which enables one to discern the true from the false; the gift of the Holy Spirit."—Sabin.

I have some Scriptural definitions of the word Understanding which I will now read:

"In the lips of him that hath Understanding, Wisdom is found.

"Wisdom resteth in the heart of him that hath Understanding:

"The heart of him that hath Understanding seeketh Knowledge.

"Then opened He their Understanding, that they might Understand the Scriptures.

"I will pray with the spirit, and I will pray with the Understanding also: I will sing with the spirit, and I will sing with the Understanding also.

"Brethren, be not children in Understanding; howbeit in malice be ye children, but in Understanding be men.

"The eyes of your Understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of His inheritance in the saints,

"And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and Eternal Life.

"For God is the King of all the earth: sing ye praises with Understanding.

"Let men of Understanding tell me."

These are only a few of the definitions of that word in the Bible. There are, perhaps, hundreds of them in the Bible, in different forms, but these are sufficient to give you an idea of the general trend of the thought. We, in metaphysics, Mind healing, Divine healing, God healing, for God is Mind, make the word Understanding the principle or end to be obtained in order to thoroughly comprehend this work, and for that purpose we take this prayer, which we term the prayer of Understanding and tear it to pieces, so to speak, so that you can take up the prayer, step by step. By the time you get to the last step, you ought to be enabled to see clearly with what we term the Spiritual Understanding, but, I will add one word in regard to the obtaining of this Knowledge further, which is, that in order to obtain this Understanding, you must pray to God for it. It does not come unless you

do. It may come easier to some than it does to others. To me, it was a source of constant prayer for months, but when I did get it I felt repaid for all the labor that I had given, and, in fact, now, I would not give it for all the money in all the world—the Understanding as we Understand what it is.

Now, the prayer of Understanding, for the purposes of these lectures, we divide into four parts. First, the preliminaries; second, the denials; third, the affirmations, and fourth the praises.

The preliminary part, is simply a preparation for coming to God in proper form and in proper condition.

The first thing to do is to look within yourself; ask, in your own conscience, whether you are fit to come to God, and ask of Him a blessing. Any of us have fitness enough to go, as the Publican did of old, and smite our breasts and cry, "Have mercy," because when we do that we do it from the very heart and we are in the perfection of condition to ask God, because we come there recognzing that we need His help, and we ask God to "have mercy upon me a sinner."

But, in the ordinary prayer in which we go to God asking and expecting an answer, we have to first go into our own consciousness, look at ourselves, see what is the condition of our mind. We have always got to recognize who we are and what God is so far as we have been permitted to learn. God is Omnipresent Life, Good, Wisdom, Love, Power, the Creator of the Universe, in whom all live, move, and have their beings; and man, being created in His image and likeness, was endowed at his creation with certain charter privileges, we may say. God said, "Let us make man and let us make him in our image and in our likeness," and, after man was created, He said, "We have created man and we have created him in our image and in our likeness, and we have given him dominion over the earth."

Now, that dominion belongs to each one of the children of God. It is not a special gift, remember, to any one of the children of God. Every child that was ever born in the world has been born upon a dead level, so to speak; that is, so far as God's love is concerned. If you take a child and send him to school and teach him in the different Sciences that child will Understand more, be more highly educated and more intelligent than the one that is kept in the background and

never taught anything. When such an one is asked to demonstrate along these so-called Sciences, he can far outstrip his fellow who has never had these material so-called advantages, in this work, and it is so in the study of this Science. It only comes through intellectual Understanding with the power of God sanctioning it with the gift of the Holy Spirit. I remember listening to a minister who said that religion that came through intelligence was no good, that true religion was the kind that would rip the heart from the bottom, the kind that would come down through the roof and make the shingles rattle with a jar and a shout. Now, that is not religion at all.

You, first, must Understand what you are to believe, and you can only get that by being taught. Jesus Christ took His disciples, night after night and day after day during His ministry of three years, teaching them all the time; and, when He went forth performing His works, His disciples were with Him, watching and listening and learning. In that age, students did not go to school, as they do now, but they were attached to some philosopher, and they would follow him here and there learning of him; Plato followed in the footsteps of Socrates. Aristotle, in turn, was a disciple of Plato and so with the other philosophers, each had their disciples. There were no colleges. Paul learned his lessons at the feet of Gamaliel, a renowned lawyer of Jerusalem. So Christ's disciples followed Him. He picked them out from the lowly walks of life, because others were not ready to receive Him. Jesus Christ worked upon the exact lines that we are working on, only more perfect. He went to the lowly fishermen and said, "Follow Me." If He had gone to the bankers, or the priests, or the lawyers, and said, "Follow Me," they would have hooted at Him. The only one of the disciples that was supposed to be learned above his fellows was Paul, and he was only converted when caught red-handed in crime by being smitten down with a flash of light from above. They all had to be taught, not only taught in all the sciences, but taught in the rudiments of life, as they came in contact with human society, human life, human passions, human sorrows, human want, in every variety and vicissitude of life. Humanity was spread out before Jesus Christ, and that is one of the evidences of recommendation or affirmation, or what you may

call it, that He knows us and has been tempted in like manner with man throughout all of his life.

It is so with us. The more we know, the more we understand, the more readily we are able to impart that knowledge to others. So when you are preparing yourselves to come into this Truth, you must teach yourselves; make your minds as pure as possible, and come into the Truth. I want to recommend one thing. In your study of all the books in the world study most God's Holy Bible; remember that.

A distinguished jurist once said, to a friend of mine: "The man that I fear most, in a lawsuit, is the lawyer with the one book." And it is so in all other lines of learning. The one who is the master of one book has the mastery. The religionist who has the Bible at His tongue's end and can apply it everywhere is always in better form and better shape than the one who does not Understand his Bible. The lawyer who thoroughly understands Blackstone's Commentaries is always a better lawyer than the one who has not read it. And so on down through medicine and every other of the so-called sciences. The preacher who has the Bible at command is a tower of strength, if he does not know anything more. He is a power of good. Therefore, in your reading, read the Bible and in reading the Bible read the sayings and doings of Jesus Christ and His disciples, make their writings the pivot upon which you work. Measure everything according to the rule He has laid down.

A lady from Boston called on me the other day and in speaking to me, said, "You are making a mistake, when you are always harping on this subject that you know the tree by its fruit." She said she did not care anything about Jesus Christ and that one of the finest writers on metaphysics, in Boston, giving his name, a person who has written a number of works on the subject, did not even mention the name of Jesus Christ in any of his books. Well, measuring her success and her condition by mine, I had no desire to change the rule that our Saviour had made, and, furthermore, this statement that you judge a tree by its fruit is an axiomatical principle. It is just as sure as that two and two make four. It can not be wrong and it can not be a mistake.

You do not gather figs from thorns and brambles. You do not get the Truth from a lie. You can not wring darkness from a sunbeam. Everything goes in perfect harmony

and it must go in harmony. Therefore, in your measuring, measure the tree by the fruit. If the fruit is good, the tree is good.

Take the nations of the world to-day who worship in the doctrines taught by Jesus Christ and compare them with the nations that are overrun by the followers of Mohammed, the Magian religions, Boodhism, Brahminism and the thousand and one semi-heathenisms that cover the earth, and what do you find? You find that all the nations that follow the teachings of Jesus Christ ar the leaders of the world. They are the ones who make the character, they are the ones who set the step, they are the only ones that are set up as examples and followed with admiration, and the others are simply mediocres on down to absolute barbarians. In the degree that it comes up to this perfect knowledge of the perfect teaching as taught by Jesus Christ in that degree a nation is greater and stronger and better.

When you come to God and pray, look into yourself. Have I, in my heart, any malice toward any brother or sister living on the face of the earth? Have I come truthfully and with nothing but love in my heart? Then I am a perfect subject to come to God in prayer; but if I say, "Yes, this Tom, Dick or Harry has treated me very mean and I can not forgive him," that is wrong. How many people have told me that? They have been abused and can not forgive, and they think God does not want them to forgive any such people as these who have wronged them. Why, Jesus Christ said, if you only forgive your friends, love your friends, you have no credit. The heathens do that; everybody does that. But it is the Godly forgiveness that counts. Take the example He gave us upon the cross. Here he was, surrounded by a howling mob; both hands nailed to the tree, and a nail through each foot, held there being crucified, and below him this howling mob of cruel unbelievers, one running a spear in His side, another thrusting a sponge of vinegar upon His lips and other bitter waters; others shouting to Him, "You saved others, now save yourself." Yet in face of all this, He looked down upon them with compassion and pity, and said to God Almighty, "Father, forgive them, for they know not what they do."

There is the Divine Love, there is the example set to us by our Saviour, and that is the Love we have to have.

I know it was hard for me, when I first came into this Science, to forgive. I had belonged to a political party for a great many years, and one of the principles of our party was that we never forgot a friend and never forgave an enemy. We did not want our enemies' good will, we did not want to forgive them, we did not want anything to do with them, but always with a knife ready to knife them under every and all circumstances, we threw them out the red flag and gave them to understand that was our principle. Others had done me wonderful wrongs, beastly wrongs, and how could I forgive them? But God Almighty changed my heart. This hatred of evil was taken out and the white peace of Love settled down into my consciousness and I became so that I could look at my bitterest enemies and, if necessary, or if opportunity should afford me, I would have been delighted to have done them good. Every particle of malice was banished.

"Vengeance is mine," saith the Lord, "and I will repay." It is not for you or for me to say what shall be done, but the inexorable law of the sowing and reaping goes on. Everyone who sows will read the crop. If a person has done injury to you, it is not for you to say; but you should hold out the glad hand of Love, give him loving thoughts, and never try to repay evil with evil. Remember, for always, if you come to God in prayer, you must come with perfect Love in your heart. When you do that, you are far along the lessons which teach you how to pray.

Another point which is absolutely necessary for you in coming to God in prayer is to be sincere. You must not be like the Pharisee of old who stood on the street corner and prayed so loud that all the passers-by could hear him. You must not be like hundreds of Christians I have seen, that would pray and pray and pray and then get off their knees and be ready to fight and ready to crucify anybody who did not believe as they believed.

You must be sincere in your consciousness, and you must go to God knowing that He is a rewarder of those who diligently seek him. You have God's promise that if you come to Him in Spirit and in Truth and ask what you want you shall receive it. You not only have God and the desire for what you want in your consciousness, but you have the Understanding that God will give you that which you ask.

Furthermore, in making this prayer, you must, in this

preliminary step, understand that what you have asked for you have a right to have. Why? Because you are God's child, you are God's heir. What God has is yours.

Here before me, we will say, is a long table, and we all sit down to this table which is covered with eatables, including all the necessaries and elegancies of life. Part of us eat; some sit back and do not eat, but say, "I would like to eat, I am hungry, but that food is not for me. I can not eat that, I have to wait until I die to eat, wait for the 'by and by.' In the sweet time coming, after I do not need to eat any more, then God is going to give me all of these things." Do you not see what an absurd thought that is? If you are God's heir, you are entitled to what He has now. God does not die, hence you can not wait until He dies to inherit, but you have the division of what He has for you now. Death is no creation of God for it is the opposite. God is Life and Life Eternal and if you believe on Him, our Saviour says, you have passed from death unto life and will never see death. Life is God Almighty's perfection and we are His children; therefore we are entitled to these things now, they belong to us. You do not have to wait until you die. Recognize the fact that you are God's child and God's heir and that what He has set before you you are entitled to. It belongs to you and all you have to do is to reach out your hand and grasp and eat and God will bless you in that, because He loves to give better than we love to receive.

This will close my lecture for to-day. We will continue this subject of prayer, until we pass on through, because upon the subject of prayer and its proper Understanding and the relationship of God to man and man's relationship to God, is the whole philosophy of what is termed Divine Healing. It is the realization of the Father, man, the child, and the Understanding of the language used between the two. That is prayer. Knowing this, we can go to God and ask, knowing how to ask and we will receive, because we ask with the Spirit and with the Understanding.

LECTURE No. 8—The Denials.

PRAYER BRINGS YOU THAT FOR WHICH YOU ASK—WHAT ARE WE ENTITLED TO ASK FOR?—DENY ALL EVIL—GOD IS EVERYWHERE—TO-DAY IS THE DAY OF CREATION—DO NOT BE PARSIMONIOUS.

This is the eighth of the series of fifteen lectures teaching how to heal sickness and to overcome poverty and all the other inharmonies of life. For the benefit of the stranger who may be with us, I will give a few words by way of review, in order that such may the better understand the lecture of to-day.

First, we lectured upon the subject of God, what His characteristics were, and, so far as is possible to learn, what and who God is. Secondly, we took up the subject of man, God's child, and talked of his character; who he is and what are his rights and his privileges. Thirdly, the language or means of communication between God, the Father, and man the child.

There is nothing but simplicity in all this teaching and all of this thought. God is our Father, we are His children; He has given us a means of communication, by which we can go to Him and get that which we want. That means of communication we call prayer. I do not mean prayer in the sense that we have been taught all of our lives; not prayer made with the expectation of its being answered after we have passed beyond this dream into that beyond in the sweet by and by, but prayer that receives an immediate answer, prayer that is answered now.

You know that prayer brings to you that for which you ask now, making the religion of God Almighty, as taught by Jesus Christ, a practical religion, a religion of which we can take the advantages now. The teaching of the idea that all good that is to come to man is beyond and hereafter that this life is a life of sorrow, heartaches, poverty, sickness, sin and death is error. The idea held out that the only happiness for

us is after we have gone through something which God Almighty never created, a something that has been created by the sins of man himself, we call death, and that in the sweet by and by, and after judgment, a something, somewhere, we will wake up in eternity and know whether we are God's child, or whether we belong to the castaways, is error.

Our Saviour has told us where the Kingdom of Heaven is. He has told us where the kingdom of God is. When the Pharisees asked Him when the Kingdom of God should come, He answered them "The kingdom of God cometh not with observation: neither shall they say lo here! or, lo there! for, behold, the Kingdom of God is within you." In other words, the Kingdom of God is a condition of mind, it is a condition of harmony; and, when we come to the realization that we can be in heaven now and here as much as we ever shall be, or in hell here and now as much as we ever will be, in accordance with the condition of our minds, then we become more intelligent, and we begin to square our actions by this line of right, by this line of Love.

Jesus Christ taught the whole Scriptures in about two verses: First, You shall Love the Lord, Thy God, with all your mind, might and strength; and the second is like unto it: Thou shalt Love your brother as yourself. Upon these two verses hang all the laws and the prophets.

We are taught, in this Science, that Love, God Almighty Love, dwelling in the heart, is what makes giants of us; what makes us able to do the work, and to follow in the pathway that Jesus trod. Love is the only power there is. Love is the power that goes forth and conquers. It is your weapon of defense and it is that which covers over you so that nothing but good can come near you. God's Love is over you; Love surrounds you, and you live in it, and nothing but Love can come near you; and, when you are thus surrounded you are in heaven, you are in harmony, you are in peace, you are in plenty, you are in happiness, and not a wave of trouble shall cross your peaceful bosom.

Now, in coming down to this subject of Prayer, we said, first, that prayer was of two kinds. One was the universal prayer of Faith, so called, that is used throughout the world, and in so far as Faith is strong enough, it is as effective as any prayer. It is very much more difficult for the student and the new beginner to get the Perfect Faith than to be enabled

to accomplish his objects through the prayer of the Understanding; the prayer of Understanding is more easily acquired. The prayer of Faith is a prayer to God, believing that you will get what you ask. If your belief amounts to a conviction so that you know that, when you ask God for anything, you are going to get it, and you have no doubt about it, your prayer is just as good as any prayer that can be offered. It is the Faith that will move mountains, and which will say unto a sycamore tree, be thou removed and cast into the sea and it shall be done.

It is difficult for us, in this day and age of the world, to have that kind of Faith, unless we have the Understanding.

The prayer of Understanding we are now discussing. We have divided that prayer into four parts. The first is the introductory part, that is, Are you fitted to come to God, to pray at all? If you look within your own heart and see there nothing but Love for God and Love for your brother and the white dove of peace settled within your consciousness, then you are ready to come to God, because Love of God and Love of your fellow is the only standard by which you can measure.

The second part of the prayer is the especial subject of our lecture to-day. That is the Denials. The third part of the prayer is the Affirmations, and the fourth, the Praising of God for the accomplishment of that for which you pray.

The Philosophy of this subject of Denials is like unto the parable our Saviour gave, that you do not put new wine in old bottles, for if you do, the wine will ferment, and the bottles will be broken and all be lost. It is a sort of emptying process; it is a sweeping, a garnishing of your house, so to speak. In the Denials, you deny everything that you have a right to deny. That carries us back, immediately, to the Understanding of what man is. Man is the image and likeness of God, man is God's heir. That does not mean simply heir to a little of what God has, but we have everything, all we want; we have it all, and we can have it now.

If we all stood in the sunshine, and the sunshine were necessary for our lives, we would all get it, and it would go into us all, into each and every one of us, and after the sun had shone over us, it would shine over millions and millions, everywhere, and yet there would be no less of the sunshine than there was when we commenced to receive it. It is so with this blessed Truth; it is all in abundance. When we

receive of God's plenty there is the everlasting storehouse of Good, of Love, to draw from, and it matters not how much we get, we have not exhausted the supply so much as an iota, but abundance is there forever and forever. Like the widow's cruse of oil, it never grows less no matter how much we get. It is like the manna in the wilderness. There it was, every morning, to be gathered; never was there lack, and never can be any lack, when we come to God, denying that which we do not want.

We now ask, What do we want? What are we entitled to? I reply, We are entitled to everything God has, because we are God's heirs, each and every one of us. God never dies, so we can not wait until God dies, before we take possession, before we come into possession of our estate; nor do we have to wait until we die to get our estate. We do not have to pass through what is called death. That is an absurdity. You do not have to wait until you die to get your estate from anybody else, because you could not get it in that way. Such an idea is an absurdity. The rule that you must forever remember, is this: That anything that goes against philosophical and logical conclusions and principles is not Truth, because all Truth is in Harmony. All Philosophical principles and all Logical deductions must be in Harmony with Truth, because it is true and all Truth is in Harmony; and we have a right to apply the same rule of interpretation along these discussions that we have in any other discussion. If we have a proposition for analysis or for decision, we measure it along the line of scientific truth, and we always find a perfect answer because all Truth must be and is Harmonious with all other Truth.

You are entitled to ask for what? You are entitled to ask for what God has, because you are His heir. God has all Good; therefore, you are entitled to ask for what you are the heir to. You are the heir to Good and all Good belongs to you. Therefore, in your asking, you ask for all Good; but in this cleaning out process, these Denials, you deny the supposed opposite of Good; you deny all so-called evil. Now, remember, that none are so dumb as those who will not understand, who will purposely misrepresent you. I want to say, here and now, that there is no evil, that all is Good, because God is All and God is Good; but, in these illustrations, we do as our Saviour did, in His prayer, "Lead us not into temptation,

but deliver us from evil." Evil is recognized even in that prayer, and yet evil is nothing. Jesus Christ was the same as we, in this: He had the same kind of an audience that did not understand these philosophical and logical questions, and He had to teach them as they were ready to receive. He taught in parables, and He taught in various ways, coming down, as nearly as possible, to the very rudiments so that everybody could understand.

That is the way with us. In these Denials we deny all these so-called evils. In the first place, we will say that we deny sickness. Here is a manifestation that comes up against us and says: "Well, I am headache." You say, "Yes, I have got you, I have the headache, and you have a home right in my head." Now, do you know what you have done to yourself? You have put a beggar on horseback; and do you know what the old saying is, that when you put a beggar on horseback, he will ride you to the devil? That is just what this thought of headache will do; it will ride you to the devil, when you have put him into your mind. When this thought comes and says, "I am headache," what should you do? Ask yourself, Do you want it? No; well, then, say "No, thank you, I have heard of such tramp thoughts as you before, but, if you will excuse me, I will let you pass on; I have no place in my head for anything like you, none whatever; I can not allow headache to come to me."

I am going to tell you of an incident that occured to me, since this course of lectures commenced. I was reading over the subject of Denials, in one of the lectures in "Divine Healing." For some reason or other, a tramp thought came around me for two or three or four hours, which said it was headache. I was pretty strong and did not pay any attention to it, and I never do pay any attention to this kind of thing, unless I am driven to it. When I came to the part in the lecture about the Denials, I thought I would apply what it said, and I said to this thought of headache, "Get out of there, you are not going to stay in my head, you are a lie, and get right out." The headache went away immediately and has never been back since. If you say, however, "Oh, yes, come right in, I will have you," you will have it all right, and it will not leave you. I had headache in the years of my life before coming into this Truth. My mother and my grandmother had it. I inherited it. My grandmother would lie

in bed with it for days at a time, and my mother would also lie in bed with it for days at a time. And that is what would have happened with me that night, but, as soon as I came to the Realization of what I was, what this lie was, of course, I took my mental boots and kicked it out doors; it has not come back since.

Apply the same rule to every kind of thought of sickness. I ask you the question, Have you got disease? No; well, now, Why haven't you got it? Let us discuss this for a moment. Go back and see what we are. As we told you in a former lecture, you are the image and likeness of God. God is Spirit and then you are spiritual, in your manifestation. You image God in Love, Goodness, Wisdom and in Power and Life, and, being a spiritual being, can you have headache? Can a spiritual being have headache? Not if we know what Spirit is, which we do not exactly know. We know, however, that Spirit is something which we would call, in law, a sort of an incorporeal hereditament. It is something that can not be measured by any kind of measurement known to us, along these so-called material lines, but it is of God.

God is Spirit, God is All, God is everywhere, God is in this house; in every crevice in this house, God is there. God is in every heart in this house, and in each and every one of us; and we live, move, and have our beings in God, yet we can not comprehend what that is. It is true, however, and we know that we are His children, because when we go to God and ask, we receive a reply, and prove it by the "signs following." We know we are right, and we know it by the fruit of the tree. The fruit is good, and we know the tree is good. Therefore, whenever you are attacked with any kind of disease, know that it is false, that all is Spirit and spiritual manifestation; know that this thing, so-called matter, is nothing. There is no matter, but all is Spirit and Spiritual manifestation. Take the bodies before me, in this beautiful congregation to-day. Were you to come here in a year's time, every one of you will have passed on, your bodies will have gone on and this everlasting creation, "in the beginning," will have made you other bodies, and you will come here with other bodies, but you will be the same beautiful children then that you are now. And if your heart has become illuminated with this Love, with this beautiful religion, these wrinkles

and frowns and sorrows and heartaches and madness, and deviltry that are now permeating your entire system will be driven out and the God Love will sparkle out of your eyes and you can see it instantly.

Go to the grand river that flows from the mountains to the ocean; you see it to-day and say, "What a beautiful thing it is," and go to-morrow and see it and it seems the same beautiful river, but it is not the same river that we see to-day—not at all. In this universal going on, it has gone on, and in the beginning creation is continuing. To-day is the beginning. In the beginning, God created the heavens and the earth.

To-day, now, is the only time and the only time that will ever be. The ocean is supposed, by Scientists, to be recreated once in ten thousand years. Everything is going on. There is a vibration at the heart of the solid oak that causes disintegration. In the granite in the heart of the mountain you find the same principle. Everywhere, in all of God's realm, creation is going on, there is no such thing as standing still. Each one of God's children if he has the Love of God in his heart, he can not stand still. There is no standing still for him. He goes on, preaching the gospel, throwing out pleasant and good vibrations of Love and Goodness everywhere he goes; and when he does that, he is doing what God commanded Him to do.

Another thing we have a right to deny, but which I have not time to go into to-day, is this thing called poverty. We have thrown open the doors of our church, and we do not care whether you have a cent or whether you have millions. God Almighty is your supply. You come into this church, you go to God and do what God tells you to do and your days of poverty are ended. You have the right to deny poverty, and these poor, pent-up people who are hoarding and grasping and seeing how much they can get out of a person for so little money, are objects of pity; they can not enjoy themselves with anything else, and, right here and now or in the hereafter, they will reap the crop they sow. There is nothing more certain in all creation, than that each one of us will reap as we sow. If we sow seeds of Kindness, Goodness, and Love, our crop comes back to us with manifold additions; but if, on the contrary, we sow parsimony, malice, hatred, vindictiveness, and anything of that kind, we will reap the crop that

we sow. If you sow to the wind, you reap the whirlwind. There is no dodging; as you sow you reap.

The man who goes through the world pinching his five-cent piece is always poor, in reality, in his consciousness. The millionaire who is grasping his money is poorer to-day than we who have not anything. He can not enjoy anything. Not that we have nothing—when I say that, I am speaking along material lines. We have anything which you would call material wealth, but we have more money than the government of the United States; we have all the money there is, and all the universe. God Almighty is my banker. He gives it to me as I need it. Thieves can not break through and steal and rob me, I am not a particle afraid of thieves, because I have nothing that a thief can steal. I just let God give me money, God sends me money, and that is the way He will do for every blessed one of us, if we will take God into our hearts and make Him our banker. Therefore, when you have poverty manifested or come before you, deny it, say "I have plenty, God is my banker, He sends me plenty," and if you have not a cent in the house, know that God will give you plenty. I know of a man, who had in charge a great many orphan children. They were sitting around the table, but there was nothing to eat. He thanked God for the food that was coming, and before he got through with the prayer, the food was brought in by the wagon load.

There is no more doubt that God will give you an answer to your prayer in regard to your money than there is that He will give you an answer to the prayer in regard to your health. You have God's promise for it, and you do not have to have any security on it.

LECTURE No. 9—The Denials (Continued).

MALICIOUS ANIMAL MAGNETISM—EXPERIENCES OF ALL SCIENTISTS —THE REALIZATION THAT HEALS.

The subject of the lecture to-day is a continuation of that part of our prayer which we term the Denials. In a general way we must deny everything that we do not want. Carnal mind, malicious animal magnetism, and all similar evil thoughts are assertive; they assert their power, they assert their supposed rights and they come at you in every conceivable way. Our Saviour was taken upon the mountain to be tempted and was shown all the world by this carnal mind. The devil spoke to him and said, "You can have all the world you see; the people of this world are all worshippers of me, they are worshippers of carnal mind, of evil, and you can have all if you will do as the others do, fall down and worship me." You must always have the same answer on your lips which our Saviour had. When tempted by carnal mind, in any conceivable way say, "Get thee behind Me, Satan; for it is written thou shalt love the Lord Thy God and Him only shalt thou serve."

I will tell you some incidents along that line to show you how effective this prayer to God Almighty is. Once, while I was studying in Science—I think it was along about 2 o'clock in the morning—after I had finished my night's work and was getting ready to retire, I sat thinking, and it seemed as though a strong man had taken hold of me with his left hand by my throat and the right hand seizing my heart, and it felt as though he was squeezing the very life out of me. It was the first experience I had ever had of the kind, and I never dreamed that such things were possible, but the thought came to me, "It is the devil," and I got on to my knees and asked God to drive that devil out and I asked him in the name of Jesus Christ. It went out, as quick as I spoke the word.

About three months ago, I received a letter from a person in Australia, who had been afflicted that way and in similar ways for forty years. He wrote for treatment, and I knew at once what the symptoms were, and what the cause was. I immediately sent him my book Christology with the vibrating treatment in it, and wrote him how to take the treatment, and commenced to treat him against malicious animal magnetism, this universal evil that goes everywhere, that is nothing but wickedness. As Solomon tells us, man is as prone to evil as the sparks to fly upward, meaning this carnal mind, this malicious animal magnetism. I received a letter on yesterday from the wife in Australia stating that after the treatments commenced, the man had been perfectly well. I now read part of the letter which was received last night:

"My husband has improved wonderfully and may every blessing be yours. He can now read fairly well, and has only had a couple of slight attacks since treatment commenced, which were soon conquered. He said the Vibrating Treatment, as given in your book has made a great change in him. In every way there has been a great change for the better with him. He has been working ever since the treatment commenced. Oh, what joy and comfort it has brought to me, this blessed Truth has set me free! I shall never forget the tidal wave, as it seemed to come to me from the sea, when you were treating. I used to see it in my mind, coming like a great sheet of water, in the air, right into our house, and for hours afterward, the lovely influence made it seem like I was in a lovely garden of sweet scented roses. This is the nearest that I can describe it to you. I do not know if you have ever heard or had an experience like this before.

"I can not tell you, in words, how grateful we are to you. I, now, must tell you how bad my husband has been. He has been ill for forty years, and was given up in England, before he left there, and the doctors have been battling with death ever since with him. He came to Australia, and tried everything, but was finally told there was no hope for him. He heard of this Truth, which he loved so much, and we used to pray to God to send a helper and sure enough your little booklet Divine Healing came along, sent by somebody, and it caused me to write to you. I do not think he could have lived another month, if we had not written at once to you.

"He seemed about ready to pass on, and was losing all hope. I told him, after your treatment commenced, that I could see the mighty waves of pure though coming from you, which gave him courage and new life, going to battle, which he did with God's help through your instrumentality."

There is a lady in this town, whom I have in mind, who was affected in the same way. She came to me, and she said it seemed as though she was choking to death; something seemed to be choking her heart out. I treated against this animal magnetism, this universal evil that is traveling everywhere, and in fifteen minutes she was relieved, and perfect, so far as I know, and she has been perfect ever since.

Now, mind you, this is given out by no human personality; I am talking about malicious animal magnetism. It is something that comes up and fights you, when you try to do good. Persons have come to me and said, when we held our meetings in the afternoons, "Well, I was coming to church Sunday afternoon, but I went to sleep and slept clear through the service," or "It seemed as though I could not come there, a thousand and one things held me."

People have come here and listened to lectures and then have been driven away by this universal thought of evil that fights Truth. If a person gets drunk and swears at everything that is good, pretending he is a man, of course, he is all right for the devil, and the devil is not saying a word, but pats him on the head, and says, "You are all right, go along and sneer at these good people who are working in Truth, and say what you can against them, and then everybody will know you belong to me, the devil;" and if you do that the devil is very much convinced that you belong to him, and you do not have any trouble. Or if you go out and have a good time with the boys, drink whiskey, and do everything that is mean, it is all right; but let a person stand on his integrity, determined to fight evil in every shape, form and manner, and what is the result? These people who are always cheating, swindling and drinking, and doing everything mean, hate that class of people. Then this universal evil, this unseen enemy, fights you at every conceivable step. Mark you, the remedy for that is, "Get thee behind Me Satin, for it is written thou shalt love the Lord Thy God and Him only shalt thou serve." Let that prayer go down into your heart and all the cohorts of the devil can not have any effect on you, not a

particle. It makes no difference what shape it may come up against you in, it can not have any power or effect over you. Why? Because you deny and denounce its potency.

Remember this, that God Almighty is your strength and your life, and your all, therefore, in your denials, deny everything that is evil, deny all and everything that you do not want and deny it in the name of Jesus Christ, deny its power and deny its existence, and you will see it will pass away. When you are attacked with a pain, deny its power, deny its potency and see how soon it will banish.

That is the experience of every Scientist. It occurs with every one of us time and again. The first time I was told to deny pain, I thought it was a very strange thing that I should deny something that was downing me for years, periodically almost, and made me take morphine and go to bed and stay there for a week to get rid of it, an awful pain caused by indigestion. When I was told to deny it, it looked to me like the very perfection of absurdity. I said that I could not do that, because I knew I had it. The healer whom I was employing told me to deny it anyway. "You do not understand," she said, "but, mind me and you just deny it anyway, and do it because I tell you to and see its effects." I did it and directly after I denied as directed, these pains kept going away, and I could feel them leaving me. I kept on denying them, saying "You are a lie, a lie, a lie" and by and by they would pass away.

I do not suppose you will understand me, that is all of you, but I am going to tell you why we can deny these thoughts and tell the truth. You remember that we taught you that God is Spirit, that man is His image and likeness. Therefore, if God is Spirit, man being his image and likeness is a spiritual being, and we have instructed you in the lectures that have been given, to this effect. Now, when you come to the realization that you are a spiritual being, you can realize further that a spiritual being can not have a pain, therefore, when carnal mind says to you that this manifestation called pain is real, you ask what is it? I answer, It is nothing. It is nothing but carnal mind and the effect of the five senses, it is very much something in your carnal senses as we all know. It is very much something, for the time being, but if you will hold to the thought that you can not have a pain, because you are a spiritual being, that this pain is nothing

more nor less than carnal mind, deny it and denounce it, as the devil was discomfited by the Saviour upon the mountain of temptation, so our pains will be discomfited by that denial. The denials with this realization will destroy it. That is the way to prove this Science. That is the way to prove what I say to be true. It is the proof of the proposition and it is only proved by actual results. Now try it and then you will understand it. Those of you who have been taught and understand this Science, understand this, but those who do not understand complain of our teaching, because we say there is no reality in matter, no pain, no disease, more than they do at any other one point; they do not understand us. To the carnal mind—the five senses—it is very real, and, if it is not destroyed by the Truth, it will destroy the body, pass it out. In reality, when you come to the bottom facts, it is nothing, because God is All, and God is Good; man is His image and likeness, the reflection of God and can be nothing but spiritual. The real spiritual man is perfect and the realization of that Truth is the Truth that destroys all error.

LECTURE No. 10—The Affirmations.

GOD UNCHANGEABLE—GOD OMNIPRESENT—RIGHT TREATING AND WRONG TREATING—THE KINGDOM OF HEAVEN—ALL MAY PARTAKE OF THIS TRUTH—UNDERSTAND WHAT YOU ARE—EVERYTHING MUST BE DONE THROUGH LAW—REALIZATION OF WHAT WE ARE—THE TRUTH THAT HEALS.

The lecture to-day is a continuation of the subject of Prayer, and for the information of the stranger that is with us, I will say that this is the fourth lecture on the subject of prayer, and that, in our previous lectures we have divided prayer into four parts, first the Introduction; second the Denials; third the Affirmtions, and fourth the Praises.

The subject for consideration to-day is Affirmation, that is, the commencement of that division of prayer.

We told you, in the introductory part of this subject of prayer, that it mattered not how you approached God, if you approached Him with the spirit and with the understanding, but the difficulty with all ordinary prayers of faith is that those who pray have not sufficient faith to give their prayer any vitality. Millions of prayers will be offered to-day which will have no vitality in them at all, because those who ask them do not understand why they ask.

God, as we have told you, is an unchangeable being; He changes not on account of your petition or the lack of your petition. He changes not for this one's wants or that one's lack, but works through and by universal fixed principles. The sun shines for all, but, if you are to get the benefit of the sunshine, you must be where it can touch you and where you come within its influence. All of us can stand in a row and each one of us receive the sunshine, receive all there is, yet there is no lack for your neighbor, and after we have had all we can get, all we can absorb, we have not exhausted one iota of the sunshine. So it is with God's answering prayer. We have to be in line, we have to be in a receptive condition, we have to seek, ask and knock. We have to place ourselves in

position where we will get the sunshine so to speak, or else it passes by us and our prayer is worthless.

God, as we have told you, heretofore, is Omnipresent. God is everywhere. Suppose this room was the existence of all, or, in other words, suppose this room constituted the entire universe. Suppose one could travel to the East, with the velocity of light, supposed to be 186,000 miles a second, and travel for all the millions and billions of years that could be expressed in figures, and then go to the West and the North and the South, in like manner and then stop, the traveler would be no nearer the end of infinity than when he set out. There is absolutely no limit to space; everywhere is all infinity. God is everywhere; wherever we can go, there is God, for God is everywhere.

I will read just a word from the prophet Jeremiah, 23d verse and 23d chapter. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

Also I will read from Psalm 139, 7th to 11th verses: "Whither shall I go from thy spirit? Or whither shall I fly from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me."

Now, going back to this illustration, suppose this room is the universe, God is in every part of it. God is Spirit. What Spirit is I can not tell you, but we know that God is Omnipresent, everywhere Life, everywhere Love, everywhere Good. He fills this entire space; there is not a crevice in this entire space but that God is there and fills it. We live, move and have our beings in God. Why? Because we live in this universe; we can not get out of it, if we wanted to; we can not go away from the presence of God, because it is everywhere.

We affirm certain things in our prayers. Why do we affirm? Then we go right straight back and ask who we are. I am the child that God made, He created me in His image and likeness and in that creation He gave me power and dominion. Now, mark you, in giving me power and dominion He gave me certain rights, my charter privileges, among

which is the right to control everything that is before me, and around me and about me, but He did not give man dominion over man. That is one part of dominion that God did not give us. Each one of God's children is created with the same rights. I have no right to dominate your thoughts, and you have no right to dominate mine.

It is as much a crime, in my judgment, for me to try to control your thoughts, as it is to steal the horses from your barn; and where we find these people all over the world, as I am sorry to say we find them everlastingly wanting to throw their thoughts upon somebody in order to control them, they are committing a sin. My mind is my castle, and nobody has a right to enter it without my request or my consent. I suppose that I am treated by perhaps as many people as anybody else in the world, but I have sent out word, through my writings, that I am glad to have all good people treat me for Good. You can not send me too many good thoughts, and I give the people of the world, wherever they may be, full privilege to treat me for Good, and I now say to my students, wherever they may be, that, if they are praying for me, they are only doing that which they have the right to do. But, if I treat a person who has not requested me to pray for him, and try and control his mind through this metaphysical thought, I am simply entering his mentality and am doing a grievous sin.

I want my students to understand that this indiscriminate treating of Tom, Dick and Harry, because you want somebody to do something your way, is all wrong; it is wicked and you must not do it; you must stop it. If you do not, it will rebound, will come back upon you. You have no right to do so. Suppose I were in one of the Governments departments and wanted a promotion. I would not treat the chief of the division, but I would treat myself. I would say that God does give me a promotion. I have the right to do that. God works in His own way. You have brought yourself in line, you are in the line and you are entitled to an answer.

Now, we will suppose that I am going to treat myself for affluence; suppose I want money. We are shaping this series of lectures along that particular thought more closely than any I have ever given before. I will suppose now this treatment is to be for me, and that I want money for my affairs, for the necessities and comforts of life. What do I

do? In the first place, I realize who I am. Well, what am I? I am God's child, I am God's heir. I live, move and have my being in God, right in this universal room, that I talked to you about. Then I am in God, because God fills every place, God fills every niche and space. I live, move and have my being in God; I am in God and God's in me. If you believe the Bible, you have to believe what I tell you. I am God's heir. What does that mean? It means that what God has I am entitled to. Ordinarily, you have to wait for a person to die before you can get his estate, but you can not wait for God to die, because God never dies, there is no such thing as death with God. In metaphysics, therefore, all is now. There never was a past. In the beginning creation is to-day, and creation is going on right along, all the time.

I am God's heir. Now, do I have to wait until I die before I can get that? Have they reversed the rule of law, and instead of the testator dying and his property going on to the next heir at law, are we going to reverse the law, and wait until the beneficiary dies before he gets anything? How is that? What good would it do me if I had to wait until I died before I got anything? Suppose some kind friend of yours owned this fine block of buildings to the south of this hall, and was going to give them to you, and he said, "I give to my beloved brother," naming him, "to have and to hold, after he is dead and gone." Do you think that you would sit up nights rejoicing over that kind of a will? I think you would sooner have fifty cents to-day than all the town of Washington willed you after you were dead. There is no sense in any such idea.

They asked our Saviour when the kingdom of heaven would appear. He answered them that it did not come by observation, you can not say lo, here it is, or lo! there it is, but the kingdom of God is within you. It is a condition of mind. You are either in heaven or hell to-day. This thing called death has nothing to do with it, one way or the other. Death is sin, which when man becomes properly educated will be overcome. God never created it, God created everything in His image and likeness, and He created everything in eternal life, because He is Eternal Life; and man, through his own misconduct, has been permitted or has brought this thing called death upon himself.

I am talking about this prayer. Say, for example, I am treating myself for affluence, for money. I affirm that God

does give me money; I have money, and I have property, and I have everything I need. Now, what did our Saviour say? He said, when you ask, believe that you have that for which you ask before you ask.

Don't you see, you have everything; I have everything before I asked. I know I am God's heir, living in God and all I have to do is to reach out and take. I am right here in this presence of God, living in Him, His heir, and the property He has is mine. I am entitled to all I can use, and all I have to do is to claim my rights. I have money. God gives me money, and He gives it to me in abundance, not only for my wants and the wants of my family, but to pay my debts and take care of me, and give me the comforts of life. You do not have to live in a log cabin or a dugout, or live on crusts and starve yourself or anything of that kind. Everything, with God, is perfect. In His creation, throughout the entire universe, everything that God made is beautiful. Take the leaf from the tree and examine it microscopically and you will find it most beautiful. Look at the flowers, the lilies and everything that God Almighty ever made and see how inexpressibly beautiful His Creations are. Man, with the highest state of art and ability to copy, can only make it with a semblance of the perfection of the Original. Therefore, I am entitled to everything that is good. I am entitled to all good, and I demand it, and I say I have it; God gives it to me. Now I am demanding. Don't you see, I am right here in it, it is mine, and all I have to do is to reach out and demand and God will manifest an answer to my prayer.

Say here is a table spread across this room, filled with all the good things of life. I am one of God's children. That is my table. I go to it and eat. Here is another one of God's children who sits back and says, "Yes, I am very hungry, and would like to eat, but then that is not for me." That person is waiting until he starves to death here in this life so that he can get the good things in the sweet by and by when he doesn't need them. He does not get those good things here, because he denies it to himself. The thing with which I have less patience than with any other thing I can imagine, is when one of my students says he can't do this, or can't do that. A student hardly ever says it to me more than once, because it causes such a repulsion to come over me that I make a period in his talk and it stops. How abso-

lutely absurd it is to say "I can't, it is not for me." Did not God create you, and did not God give you power and dominion? Aren't you His child? Then why do you say I can not do this, or I can not do that? when God Almighty has given you the power. We know we can do it, because we do it. Those who say they can't should be compared to some of these persons that used to go to class meeting, some particularly pious ones, who would tell that they were worms of the dust, not fit to live in God's backyard, not fit to curry the horses in the barn. The meaner such one could make himself, the more he took it for righteousness. Don't you see he was just simply blackguarding the image and likeness of God. That is what He was doing. There was no Christianity in that. Mind, I do not say that such people are not good people; I know they are very good from their standpoint, and as good as they can be, but they are simply talking against the image and likeness of God, their Father, in saying that they are scoundrels not fit for anything. If they say that, God made them wrong. Don't you see how absurd it is?

You must understand what you are. You have power and you have dominion, you have God and God is in you, you are in Him. Therefore you have property, you have money and God gives it to you, and He gives you abundance, that is the prayer. Then, you have these things, and you have them now. Why? You are in the universe. God owns all and you are His heir. Then haven't you got them? You may say, "Well, I have not anything in my pocketbook." Let your pocketbook alone, do not touch it or think about it, God Almighty will take care of you and send you money.

If this was not demonstrated every day of the world, I might doubt it, but it is being demonstrated right straight along everywhere.

I am going to take up another thought. Suppose it is sickness that I am demonstrating against. I want every one to go away from here able to heal the sick. I live, move, and have my being in God, I can not get out of that, can not get away from that. Something comes up and says, "I am fever."

Now, what do you do, in order to destroy the belief of that fever? Don't you see it all comes back to the one thought? I am God's child, I live, move and have my being in God. God is Eternal Life, Eternal Health, Eternal Good; I am His image and likeness. Can I have fever? No. Why?

Because I am the image and likeness of Spirit, my life is a spiritual life, a spiritual being. Make that realization, in your mind, and let your fever, so-called, go to the background. Do not think of it. What is the result? When you make that realization, in your consciousness, the so-called fever is killed. It is the same thought that you should realize in the so-called poverty treatment. Poverty is destroyed, and God Almighty takes care of you. You have nothing to do with the details. All you have to do is to realize your perfection here, that you live in Eternal Life.

One time a man was reading along this line. He had had epilepsy for forty years. The Truth dawned on him that He was the son of God, living, moving and having his being in God and in Perfection and that He could not be anything but perfect. He commenced to shout glory to God Almighty for the Truth that made him free. The result was that he never heard tell of the epilepsy any more. You can not fail, if you have the perfect realization.

Everything must be done by the spoken word, to be done properly. The time will come when all healing will be instantaneous, and we will heal as Jesus healed. But if a person makes this realization, as best he can and will read the book "Christology," which contains a great many so-called treatments, and follow the lines substantially given there, he can heal the sick. Why? Because he has put himself in line, he has stood out where the sun can shine on him and be His sunshine.

If you will take this thought, right here and now, and understand your rights in God, your sonship and heirship, and that you live, move and have your being in God, and that you have power and dominion, and hold these thoughts in your consciousness, and then ask what you will, God will give it to you. There is no question about that.

This idea that God does not answer prayer any more is absurd. The Christian world quite generally dropped it out about the fourth century, and since that time until within the last fifty years, it has been held in abeyance, very largely, but there always has been at all times, somewhere, somebody who had held the Truth, the Truth that healed and the Truth that made him free. But now the Renaissance is here, everywhere, coming up; the whole world is being set on fire with the idea and with the knowledge of this blessed Truth that

redeems, that makes us free, and soon we will all live, move and have our beings in God Almighty with the perfect knowledge that we do, and perfect realization of what we are, and the very moment we get there we can not be sick.

Do you suppose a person can be sick who realizes that he lives, moves and has his being in God. It is impossible. Why? Because in God All is Good, All is Life, All is Health; there can not be anything else in Him but perfection, there is no room for sickness. Sickness is nothing but the creation of carnal mind, it is a belief that gets into the mind. That belief, if it is not confronted with the Truth and destroyed, will destroy this so-called body and carry it over the dam of death. But, with the perfect realization of your perfection in God, Life Eternal is yours, and you walk up the ladder instead of down the hill. You climb to Eternal Truth and Eternal Knowledge, instead of going down with the word "can't" on your lips. How absurd. That one of God's children should be going around saying "I can't." How absurd. God Almighty gave you power and dominion, and you have not the honesty or the uprightness or Godliness to claim what God Almighty has for you.

Don't you see you are a set of unbelievers? So long as you are holding that thought, your prayers are not worth anything, and God hears no such prayers. He hears no prayers except those in line with His eternal fixed principles that He has given to man. Man was created by Him and given power and dominion and when you ask with the Spirit and with the Understanding, ask knowing that you are the spiritual creation of God, that is the prayer. That is what you ask.

I was reading what Dr. Adam Clark, one of the most noted commentators on the Bible, said on the subject of the prayer with the Spirit and the Understanding. He said it meant, in substance, that, when you pray you must get your mind on the spiritual, and that "with the understanding" meant that you must pray that those who heard you around you would understand what you were saying. Now, I am committing no libel on that man, you can see it for yourself. If any one had told me that such a possible interpretation of Scripture could have been made by a man who is held up by the churches as one of the most noted authorities, I would not have believed it. I could not believe that a man of so

much so-called wisdom was so utterly lacking in spiritual knowledge. But that is the way all the world is, with here and there an exception. They are bowing down to the belief that there is life, truth, substance, intelligence in this matter, so called, whereas there is no matter. All is Spirit and spiritual manifestation and when we say that there is no matter, we mean exactly what we say. God is Spirit, and we are His creation, created in His image and likeness, spiritual beings, and our bodies, as well as everything else, is passing on, a constant panorama, and in the beginning creation is making more and more all the time. Everything in creation is passing on, everywhere, everything in creation is being re-created new and in "the beginning creation" is being made.

Those of you who will do as I tell you to do, can heal the sick.

LECTURE No. 11—The Affirmations (Continued).

THE WAY TO AFFIRM—THE REALIZATION OF TRUTH—YOU ARE A SPIRITUAL BEING—PRACTICAL TREATMENT—SYMPATHY WITH THE SICK—EXAMINATIONS BY THE MEDICAL FRATERNITY—NOT BELIEVING GOD'S PROMISES.

The subject of the lecture, this morning, is a continuation of the subject of Prayer. The especial division of prayer which we have for consideration now is termed Affirmation.

There are two ways to affirm. The first I am going to give you is something that I have never given, in any lecture, or printed in any book, that I remember, although I have taught it in my private classes, and, if I can succeed in making it plain enough, it will do good to give it.

All healing is done through the realization of Truth, which is the realization that All is Good. It is, absolutely, the denial and annihilation of every thought of evil. All is God, and God is Good, for if God is All, there is nothing else, and therefore, God being Good, there is nothing but Good.

We heal the sick by that realization. The so-called evil before us, that we see with our objective minds, is unreal in the sense that it is not eternal. The fire in the forest, or in the house, or anywhere else, it exhausts itself. It can be destroyed in two ways. One is to let it alone and it will destroy itself—burn up, until there is nothing to burn. Or you can destroy it by artificial means. Therefore, the fire you see is unreal. It has all the effects of reality so long as it is burning and, unless it is destroyed by artificial means, it burns up everything.

This thing called evil is as real as the fire, but it can be destroyed only in two ways. One is to let it go and it will destroy the object it is burning. Thus it destroys itself, and the place that knew it knows it no more. The second way is to destroy by artificial means, or we may say by pouring upon it the waters of Truth. We deluge every evil with the waters of Truth and thus destroy them. When we make this realiza-

tion, that All is Good, we make it with the understanding that there is nothing else but good, and that this so-called evil is but temporary, transient, that it passes on and is no more.

The first way to affirm is this. Seat yourself, if that is more convenient than any other way, and go into your own consciousness and there make the realization that All is Good. Let each one of you in this audience shut your eyes and I will see if I can picture it for you. "God is All, and God is Good, therefore All is Good. That being true, there is nothing but Good, therefore, this person, for whom I am praying, is nothing but Good, and in that I realize the Allness of Good, and the total absence of evil, and I do it in the name of Jesus Christ."

There is the realization that you have made. In the making of that realization, you create an atmosphere around you and every person that passes through that atmosphere will come within this thought of the Allness of Good. When they come in contact with this Allness of Good atmosphere, Good takes hold of them, and if they are diseased, the evil is destroyed, because this thought of Good and the relization of the Allness of Good heals the sick and this is the water of Truth. The only thing that heals disease is Truth! Mark you, nothing in the world but Truth.

God's Truth is the only thing that heals disease. For instance, here is a story that comes to us. It has all the appearance of truth and it has all the force and effect of truth, so long as it is believed; but bring the truth and confront error with this light of Truth, and this error, this untruth, is annihilated.

Here is a person, who we will say has the manifestation of an ailment of some kind. Your realization that such an one is in the presence of God, heals him.

We have taught you, in these lectures, that God is Omnipresent, present everywhere, and that God is Spirit and that God is Love. God is Life, God is Truth, and we live, move and have our being in life, health and harmony. We live in God and, don't you see, you can not have any disease for in All Good there can be no error. That is the thought that destroys the belief of sickness or evil. You affirm, first, that All is Good, that there is nothing but Good, that there can be nothing but Good and all who come within the range

of these vibrations of All Good are healed of all so-called evil, because evil is false and unreal.

I think you could take a person and charge him full of this perfect realization of All Good and let hundreds of persons pass before him, and they would all be healed. The operator need not know their names or speak a word to them or look at them. He holds to the perfect Truth that All is Good, that All Good is health, and that All is Harmony, and I have no doubt that every one, or a great majority of the people, who thus pass through this atmosphere, will be healed. I have no doubt of it. This power of Truth is something wonderful.

But we do not always heal, even when we make the perfect realization, because the patients' environments hold them back. Sometimes you are surrounded by carnal mind—that is, people who do not believe in this Truth at all. Our Saviour, when He went down into His own country, the Bible says, could not do many mighty works, because of their unbelief. In such cases, the way to do is to hold the thought that there is nothing but good, and that this so-called evil is nothing, because all is good. Affirm all to be good.

I hope I have given this explanation in such a way that my students, here and elsewhere, will understand it. Jesus, in His pilgrimage, passed by great rows of people and they were healed as He walked along. One touched the hem of His garment and was healed. It was the universal thought which He held, All is Good, the Perfect Allness of Good, that made the healing. He said that we should do the same works that He did, and even greater, because He will go to the Father. There He is our advocate, but we do our work and must do it in the same way that He did His, because it is God's way and there can be none but God's way.

The other way to affirm is, when you are treating yourself or your patient, to hold the same thought that All is Good. If I am treating a person, we will call him John Smith, for belief of headache or fever, or whatever it may be, I realize, in my consciousness, this, that John Smith is the image and likeness of God; therefore, God being Spirit, he is a spiritual being, and that being true, John Smith can have nothing called material disease, because he is a spiritual being. God is All and God is Spirit, therefore, there is nothing opposite, there can be nothing different. When you take all of a thing,

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you take all. You have to either believe the Bible, or throw it out of the window.

We know we are right, because it has been proven by the signs that follow. John Smith, being a spiritual being, living in God, you affirm what? You affirm this: John Smith, you have perfect health, you are in the enjoyment of perfect harmony, you have perfect oneness with God and you are perfect.

In practical treatment, we then come on to the work of Denials, so we say to this person "You have no headache; such belief is false, unreal and untrue, because it can not be true, for the reason that (you are now affirming again) you are a spiritual being, living in Spirit, a perfect being living in Perfection, and you can not be sick. All manifestation of sickness is but the manifestation of so-called evil and is false, unreal and untrue." That treatment, that affirmation, with the perfect realization, destroys all manifestation called disease.

You can apply this same rule to all kinds of ailments. If you are suffering from poverty, which is a very common disease in mortal mind, hold to the thought that you are the heir of God, His image and likeness, a spiritual being, living in Spirit, and affirm "I am God's child, I am His heir, I have what He has and I have everything I want, and it comes from God and I thank Him and I praise Him for it." If you make that prayer, with the realization that you are God's child, living in God, poverty can not touch you any more than a headache or any other evil, because all diseases are killed by one and the same principle by the perfect realization of the Allness of Good and you so affirm it. Suppose you are environed by sorrow, or sickness in your family, and the dark clouds come up in front of you, as though they would engulf you in the whirlwind of the storm. What do you do? Go into yourself, again, make the realization of what you are, that you are God's child, that God is Love; that you live, move and have your being in Love. Let that thought dominate you, and then make your affirmation, "Love covers me, God Almighty's Love is my habitation, and I live, move and have my being in it, and this thing called trouble can not come near me, because God is my helper, God shields me, and I live in His perfect happiness, perfect love and perfect joy." Your sorrow will pass away, unless, after you get through your treatment, you turn in and hug them all the harder.

If you have a burden that seems so heavy you can not carry it, affirm this perfection of Love that covers you and when you get through thank God Almighty that it is true, and then let God carry your burden; then you are perfect, or the one for whom you are making the realization is perfect and you are relieved from that burden.

But, suppose, for instance, I should go on asking God for a certain thing—the healing say of one of my children for example—and, after I had asked Him, I should go on, in my consciousness, and worry and cry and keep my mind on the afflicted one all the time. What would be the result of such thought? I would destroy every possible effect for good that ought to come from my realization of all good, and the one that I am feeling so bad about, I am sinking deeper and deeper; with all the force of what intelligence I have, and with all the force of thought, I am sinking him deeper and deeper. Don't you see your ill-advised sympathy is nothing more than infidelity to God's promises? It is wicked, and destroys everybody that touches it.

I can remember the time when I had great sympathy for everybody that was sick. I had sympathy in the sense that I would worry about it, I would feel anxious over it, and I would feel bad about it, and I could hardly express how badly I felt about it. The result was that I had a doctor in my family nearly all the time, hired a physician by the year for years and years and, if a cold or anything else struck one of my children, the medicine chest was opened, the doctor was called on and that child or whoever it was was deluged with physic. What was the result? I always had disease in my house; we always had misery and we always had worries, but we had worlds of sympathy, such beautiful sympathy that we kept somebody in the bed nearly all the time. Now, don't you see how silly it is? Why is it silly? Let us have some common sense. Realize this truth: here is God, Omnipotent in power; you can not measure His power, there is no curtailing it; it is simply All Power, Omnipotent. He can do anything and He will do everything that we ask in the Spirit and with the Understanding. But here this sympathy comes up. After we have asked God, we keep on worrying, do not trust Him a particle. We pray for Him to save this one or that one and then go to worrying fearing they will die. Such prayers as that are not worth the snap of your finger. They are sim-

ply worthless. They remind one of the old lady that prayed for the hill to go away, and the next morning said, "Just as I expected, it is there yet." That is the way with all such prayers, they are worthless because of their doubt.

When you affirm that God is All and God is Good, and God is Love, and that God has promised you these things, as was read to you from the New Testament this morning, know whereof you speak. Then take God at His word, throw away this so-called sympathy, this worry, this doubt, this sin, this sorrow, and realize your oneness with God Almighty, and the result will be that the patient will come up like a sponge that has been dipped in the water when dry. It will bring them right up, bring them forth in life. Where people are surrounded, as a great many are, by this intense mortal mind, that says they have a disease that can not be cured and that they are going to die, the result is that it takes an immense amount of work to destroy that kind of disease because of this outside mind pressing down.

You have to understand, as you will understand and I hope you will understand before these lectures are closed, the power of thought. A thought is a thing. It is as much an entity as any personage in this house, and when thought is sent into the vibrations, it is sent like a cannon ball, right straight, and if it does not find lodgment where sent it returns to the sender. If I send the thought to any person, that he is laboring under what is called disease that brings forth death, I send the disease to him and, if he is not protected by the holy Truth, it lodges and that thought is in the consciousness, in the body of the sick one, and helps to drag him down to death. But, if he is protected the thought can not hurt him, but will revert, it can not touch him.

I know what I am talking about. I have illustrated this more than a thousand times. It is as true as Holy Writ. It is along the line of perfect law, perfect Truth.

When application is made to me to treat some one I rarely ever tell anybody about it, except the very immediate ones in the family. People write to me that, if I will heal this one or that one, they will praise my work and tell it all over the country. I always write back to them to tell no man, to go to God Almighty and give Him thanks, and give God the glory, and tell no one that they are being treated. I have never yet, with perhaps two or three exceptions, al-

lowed a doctor to know that we were treating a case while he was treating it. Mind, do not think I bring an indictment against the medical fraternity, for I do not. I know the majority of them are honorable, high-toned gentlemen. Yet I know there are some doctors who would a great deal sooner have their patients die, than to have them healed by any other method than theirs. So, I give them all the benefit of the doubt, and do not tell any of them; that is my practice.

Another thing that destroys the patient perhaps quicker than anything else, is the so-called medical examination by the medical fraternity. A gentleman last spring was taken with what is called consumption; his was a very critical case, he was supposed to be in the last stages. We gave him strong work, and the young man, in the course of a week or two, commenced to respond and got up and walked around. Then some of his friends concluded that it would be an excellent idea for him to spend the summer in Arizona among the mountains, where it was dry and high. He went there and did admirably, rode horseback thirty or forty miles a day and became a vigorous man. But in an evil hour he concluded he would have a physician examine him. Fortunately for him the first physician said that he had only one sore spot on one lung, and that it would not amount to much, but would soon go away. He wrote me, and he was in fine spirit. I wrote to him that I was glad that the doctors had said it, but I told him to stay away from the doctors. "If you want to take their stuff, and feel as though you have to do it, take it, but do not allow them to ever tell you what is the matter with you;" I wrote him this. He did not believe what I said, and he went to another doctor, and in the course of a few weeks, he wrote me that the second doctor told him that one lung was entirely gone and only a little part of the other was left. It knocked him out completely. He went to bed and telegraphed for his father. His father went for him and brought him home to die. They telegraphed us and we gave the strongest treatment we could. I finally wrote him, "I am willing for you to take the doctor's stuff, if you are bound to take it, but unless you stop going to those doctors, I will not have anything more to do with your case." They only tended to fasten it on him. Well, he would not have more of the doctors' examinations. The young fellow got well through God's Truth and we stopped treating him. But, the fact that

the doctor had told him he had but a piece of a lung left, was too much for him. It nearly killed him on the spot.

You have no idea, unless you have experienced it, the effect of this terrible fear that is brought down over you by such talk. It is a terrible fear, fear of disease, and the effects of it will destroy.

The trouble is, such persons do not believe God's promises. If God says He will provide for you, you say "Yes, I will take God's promises, if I have not a cent on earth or a crust, and as Job says, 'Even though they slay me yet will I maintain my integrity,' and I will hold to that thought." What is the result? Harmony, health, wealth and happiness are the result.

Look at this man who carried on a number of hospitals with never a cent, never an agent, never asking a human being for a cent. The most pitiable object on the face of the earth is to see one of God's children, His image and likeness, going around begging for the necessaries of life, when the whole universe is open to him and God stands ready to give him all, even more willing to give than we are to receive. Then, trust Him, as I tell you. There is not a human being on the face of the earth that I would go to and ask for a cent. Why? Because God Almighty has all, and I know my answer will be affirmative and He likes to give it to me, and, furthermore, it is mine, and I realize it and I thank God for it. But as long as you shut your eyes to this universal good, any department of metaphysics, you deny to yourself the blessings that are there in store for you in untold quantities.

LECTURE No. 12—The Praise.

THE SPIRIT AND THE UNDERSTANDING—MAN HIS OWN ARCHITECT—SCRIPTURAL QUOTATIONS—HEAVEN AND HELL—IS DISEASE REAL?—WHAT WE MEAN BY BEING UNREAL—MAN NOT A DUAL PERSON—GOD'S HEIR, JOINT HEIR WITH JESUS CHRIST—GOD IS MAN'S SUPPLY—SCRIPTURAL QUOTATIONS.

We come to-day to the last division of the subject of of prayer, the part of Praise. The effective part of this division of prayer, like all the others, depends upon the spiritual realization of the one making the prayer. Prayer without the spiritual realization and understanding is worthless, simply because he who prays does not know what he is saying. The fatal defect with so many prayers that are offered and not answered is the utter lack of understanding of the one who prays. We must pray in the Spirit and with the Understanding, in order that the prayer may be effective.

How many of you understand what praying in the Spirit and with the Understanding means? Let us discuss this a moment. God is Spirit, Omnipresent. That means He is everywhere. Then Spirit is everywhere. Suppose this room was the universe, without limit and without boundary. God being Omnipresent, covers this entire room, that would be this entire universe. You, therefore, live in the Spirit, for you move and have your being in God and God is Spirit and you live there, you dwell there; you dwell in Him. Now, if when you pray, you have the understanding that you are in the Spirit and pray with that Understanding uppermost, you have what the Bible terms praying with the Spirit and with the Understanding.

You live in Spirit, and you understand that you live in Spirit, and you then pray to God with the Understanding of who you are and to whom you pray.

All prayers which are offered with the proper Understanding are answered, and all prayers which are not thus offered are not answered. God works by inexorable, un-

changeable and forever fixed law. God does not change His law to answer your prayer or my prayer. It is we who are brought in contact, in harmony, in line where God answers our prayers, through His fixed principle and fixed law.

Persons who need the sunshine for their perfect health can not receive that sunshine unless they get where the sunshine reaches them. How often have I told you this. If a person wishes to receive an answer to prayer, he must pray with the Spirit and with the Understanding and when he does that perfectly, the answer is just as sure as the sunshine; it never will fail.

You may pray for somebody who is not in condition to receive the blessings of God Almighty and your prayer may not be answered. For instance, I have known people that we have been praying for, that they might be saved from the demon of drink, while these persons, themselves, would be protesting that they did not want to stop. Here we would be praying and praying with no more effect, as the saying is, than pouring water on a duck's back. We found that the asking for assistance had been given against their consent and their will, and that they did not want to stop drinking. You can not heal such a person as that any more than you can heal over a raw sore with a healthy piece of skin. It is utterly impossible. The person who is to receive these blessings from God Almighty must be willing to receive them. He must be willing and anxious and then he will receive.

We, being created in the image and likeness of God, have the right to say that we will walk in the path to the right or to the left, and we are responsible, ourselves, to ourselves for the path in which we walk. If we go along the right hand path, and sow seeds of kindness and of love, righteousness, holiness, it is a constant Godly walk, a Godly life, and the crop is heaven, harmony, contentment, peace, joy and happiness here on earth. But, if, on the other hand, we go down the broad path, so-called, on the left hand and sow the seeds of sickness, and debauchery, wickedness, and all kinds of rascality known in the catalogue of so-called crime, we will reap death here on earth and what we reap in the by and by remains for God to develop later to us. But that man is advanced one step toward heaven by passing through this thing called death, is not true. Death neither advances nor retards one's advancement along the line of the truth, as we walk to-

ward eternal happiness. Harmony, heaven, is here; it is within you, it is a condition of mind. You can be in heaven, to-day, as well as anywhere and at any time, and you are in as much heaven today as you ever will be, at any time, if your mind is in harmony with God Almighty; but if it is not, you dwell in hell right here.

MAN HIS OWN ARCHITECT.

"And ye shall know the Truth, and the Truth shall make you free.

"Know ye not, that to whom we yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

"So speak he, and so do, as they shall be judged by the law of liberty.

"All things are lawful unto Me, but all things are not expedient: all things are lawful for Me, but I will not be brought under the power of any.

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

"Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

"And to knowledge, temperance; to temperance, patience; and to patience, godliness;

"And to godliness, brotherly kindness; and to brotherly kindness, charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But rather seek ye the kingdom of God; and all these things shall be added unto you.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord promised to them that love Him."

There are a great many who take on more hell than there is any use for, and they who reap the crop are they that nestle this morsel under their tongues and call it sweet; that love it, love to be in hell and eternally in hell and keep everybody else in hell around them. Do you think that kind of a person has advanced, after he goes through death? Not a particle. Banish this thing out of your consciousness, and look up to God Almighty and praise Him, and then you are in harmony, and when you are in harmony, you are in heaven.

Now, when you pray, you must come back to the first principle, as I have told you. You must realize who you are and what you are and where you live, and in Whom you live, and Whom you ask, and then you have to realize what you ask. You have to know why you ask. Suppose I am praying for health. I look into my consciousness and I realize that I am living in God, a spiritual being, living in this universal Spirit, a spiritual being created in the image and likeness of Spirit, and therefore am spiritual. I make that realization in my consciousness. Then what is to hinder me from getting the answer to my prayer when I ask for health? Can a spiritual being, living in Spirit, living in God Almighty, be sick? Can he? I ask you if that being can be sick? It is as utterly impossible as it is for a sunbeam to give forth a streak of darkness. It can not be. It is impossible.

Then, persons come to you and say, "A great objection I have to you Scientists is that you make disease a non-reality," not knowing, at the same time, what is meant by the non-reality of disease, and not knowing, at the same time, if we did make it real, the impotency that would surround us.

Is disease real? I am going to confine you to this point right here, for a moment, and I am thanking God I have per-

fect health. Here is a person who we will say has the fever. Do I go to that person, or in my consciousness recognize that fever as real? If I do I can not heal him, because I have recognized the reality of disease, and I have the world all before me. Well, do they heal? They can not heal them, not at all. Why? Because they do recognize evil and make it one of the things that they say they know exists.

Now, I should think, as Jesus said, if you can not believe Him, believe Him for the very works' sake. I know there is no such thing as evil, that there is no such thing as wickedness. We make that realization in our consciousness, and this thing called sickness vanishes, is gone. You touch it with the Truth and it is gone, it vanishes.

I wonder how plain I can make this non-reality of fever? For instance, we see before us a patient who has what we term fever. The thermometer says the degrees of heat run up to 105, or 106, or 107. I think the limit fixed by materia medica is that if the heat runs above 106 the patient can not get well. We have had a great many cases telegraphed to us with fever above 107, and yet they got well. We put our hands upon the patient's pulse and it runs 120 to 160, difficult breathing, consciousness has left, and to all appearances he is burning up with what is termed fever. That looks very real and it is real, so far as these five senses go, perfectly real, but the five senses themselves are unreal.

What do we mean by being unreal? Here is a fire, we will say, in this room, or in this house, and while it is burning, it looks very real. It is just tearing everything up, cracking, going up in smoke, and blazing. Now, if you let the fire alone, what is the result? It burns itself out, burns everything up and the great flame goes out, is gone. The fire is gone. It did not go anywhere, it simply went out; it was nothing and went out. Or you can put it out in another way. You can put this water, as we term it, on the fire and it utterly destroys it. There is this fever, we were talking of, it looks as real as the fire, and it is just the same.

How do we put it out? We can do it in two ways. Let it alone, and either it dies or the person that has it will pass out. It will be destroyed, where does it go? It does not go anywhere. It is nothing and it did not go anywhere. Or, you can put it out by pouring on it the waters of Truth. That is the realization of its nothingness. You realize that this

spiritual being can not have fever. I will try to illustrate that, in this way, as I have done before. Say these two books represent what is usually termed the man, the two together as man. I think it is the generally recognized definition of man, that he is a physical and a spiritual being. That is the thought in the so-called sciences. Now, I am going to treat this man in this way, and show you how we look at it from a scientific point. Here are the two constituting the being called man, a spiritual and a physical being, and I am going to treat man for fever. What do I do? We will call the book in the right hand the spiritual being; the one in the left hand, we say represents the physician. When we treat this case properly we do not treat the physical being at all, we just lay that physical fellow away. Why do I do that? Because all is spiritual, All is Spirit and Spiritual Manifestation. God is Spirit and we are His image and likeness, therefore we are spiritual, a spiritual creation, and this so-called materiality is nothing more than spirituality. Therefore, we eliminate the subject of matter from this equation, entirely, and we realize the Truth that Spirit can not have fever. Why? Because it is the image and likeness of God; lives, moves and has its being in God, is perfect as God is perfect and can have nothing but perfection in it. That destroys this so-called manifestation in the body. You make that realization—it is the waters of Truth—and that destroys the manifestation of fever before you.

You can sit down in the patient's presence, if you like, or you can do it absently just as well. Make that realization for one hour's time, hold right to that thought and you will destroy the fever. It has left, gone. It does not go anywhere, but it is simply annihilated. It was nothing. The waters of Truth placed upon that error destroyed the manifestation. That realization does the work.

I want the students who hear, and those who read, to thoroughly understand what is meant when we talk about the realization. This whole subject is as plain as a-b-c when you once obtain the realization. If you talk to a lawyer, he will tell you that in a law suit there are rarely ever more than one or two points required to bring the whole subject at law into a nutshell. It is so with this Science, and with every other science, and it is so with all Truth. When we get right down to the lone facts in a nutshell, this whole Science,

which now takes fifteen lectures to illustrate, can be written on the page of an ordinary sized book. First you must know what God is, so far as God has permitted us to know. God is Spirit, God is Life, God is Love, God is Good; and we live, move and have our beings in that Love, Life, Goodness. We are the children of God, created in His image and likeness. We are God's heirs. We have everything that God has, and we must realize who we are and then the language used between the Father and the child and and how we can approach our Father in heaven and receive an answer.

Suppose I am treating a person against poverty. What do I do?

You do not have to wait until you are poor, until you are hungry and destitute before you can ask God for money. Not at all. You are God's heir, and you have the whole universe. The whole universe belongs to you and belongs to you as the sunshine does, and God's supply is as inexhaustible as the sunshine. If a thousand of us were to stand in the sunshine and each get all he wanted, the sunshine is not diminished, not a particle, and it is so with this universal reservoir of Good. When we get all we want, all we can use, it is not diminished as much as one iota. Then you realize that you are God's heir, joint heir with Jesus Christ, and what is the result? Your supply is sure to come. You are entitled to everything, and you have not to wait until you die. You have not to wait until you die to get this property, and you have not to wait until God dies because God never dies. Then you are His heir now. You have not to wait until you die to get that which is left for you. Who ever heard of such a law as that? You are God's heir, and everything is there for you now, if you will only accept of it and ask, as you should ask, knowing that you have that for which you ask before you ask. If it is money, or whatever it is you want, you know the supply is inexhaustible. You know, furthermore, that God is willing and anxious to give, more anxious than you are to receive. You know God loves you, that God is Love, and He loves you and He will answer your prayer, the very moment you bring yourself in contact, or in line with these blessed promises. When you ask, then, you know you are going to get it.

Suppose you want to protect your house against burglars. Pray God to throw His protection over it, and, if burglars

come into your house they can not steal anything, can not harm you, nobody can harm you and nothing but Love can come near you. Why? Because you live in love, you realize that and you love God and love your brother and you throw out these vibrations of Love, and what is the result? Love comes back and settles in your heart and you are filled with it. All the world is filled with Love for you, nothing but Love can come near you and nothing but Love can touch you.

Remember, as I close this topic of prayer, that you must pray with the Spirit and with the Understanding, knowing what God is and what man is, and the language between the two. Go to God with a pure heart, with nothing but Love dominating your feelings toward everybody on the face of the earth. You can not have hatred in your mind for this one or that one, and then bushels of love for the rest. You can not say you love all, but make an exception of this one. Remember that you must have a clean heart, and you are measured by the lowest thought, so to speak. If you love all the world and hate one, your heart is filled with hate, and you are measured by hate and you get no answer. You must have a perfectly clean bill of health, so to speak. Your body and your mind must be clean, full of love, forgiveness, and blessings for everybody that comes in contact with you. Let your life be a benediction to all that come in touch with you, and everybody loves you and God Almighty showers down on you the full blessings more and more until finally you will have everything.

All remember this—those who read and those who hear. It is this that gives you an answer to your prayers. If you pray with a pure heart, and pray with the Spirit and with the Understanding you will receive an answer, for God is man's supply.

"Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, the Lord be magnified.

"But I am poor and needy; yet the Lord thinketh upon me: Thou art my help and my deliverer; make no tarrying, O my God.

"Yea, all kings shall fall down before Him: all nations shall serve Him.

"For He shall deliver the needy when He crieth; the poor also and him that hath no helper.

"He shall spare the poor and needy, and shall save the souls of the needy.

"He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

"When the poor and needy shall seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

"I will open the rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

"But my God shall supply all you need according to His riches in glory by Christ Jesus.

"Now unto God and our Father be glory for ever and ever. Amen."

LECTURE No. 13—Thought.

THE THOUGHT OF A THING IS THE PROPHECY OF ITS FULFILLMENT —THAT WHICH I FEARED HAS COME UPON ME—THE WORLD BUT A PICTURE OF ITS THINKING—GOD KNOWS NOTHING BUT GOOD—FEAR—PRACTICE OF HEALING—THERE CAN BE NO FAILURE—THERE IS NO DISEASE—BELIEVE FOR THE VERY WORKS' SAKE—TREATMENT.

The subject of the lecture to-day, in continuation of our teaching will be Thought. We can only hope, in the three succeeding lectures, to give you scraps of the information that you ought to have to properly understand this Science. By the study of the previous lectures, the student will have understood how to obtain, and know what is, the realization which heals the sick. It is all as simple as a-b-c.

First, it is necessary to know what God is, so far as He has vouchsafed to give information to man. Second to know what man is, what are his rights; and thirdly the language of communication, or means of communication, between the Father and the child. With these ideas plain before you, you then, at once, realize who you are and what you are and the subject regarding which you are praying is before you with the perfect realization of the real Truth.

We must always bear in mind that the thought of a thing is the prophecy of its fulfillment. The world is filled with thinkers; everything that exists is but the fulfillment of thought. Take the most intricate machinery, the finest buildings, the greatest display of architectural ability, or whatever else it may be that exists. It is but carrying out what Thought conceived before it was placed in actuality. The architect has a perfect panorama of the whole building in his mind before he places it upon the blue sheets, and it is so in all the branches of learning. The historian, the writer, the essayist, the philosopher, all are but carrying out, in their various departments, the thoughts which they think. These persons who are everlastingly thinking that they are going to

be overcome by poverty, or sickness, or sorrow, or distress, or catastrophe do not know, when they are thinking thus, that their thoughts are bringing to them that which they are thinking of, and which they are trying to avoid. They can say later on with Job, "That which I feared has come upon me." Certainly.

I have a person in my mind who always said that she was going to die with a certain disease. She was in perfect health, perfectly free from all disease; but in the course of a few years, that constant thought created the very disease which she feared and it took her life within a year of the time she said she would die.

I am told, by those who practice it, that if you think that there is a pain, say in your big toe, or any part of your body, and keep thinking that the pain exists, by and by the pain will come. Now, whether this is true or not, I do not know. I have never tried it.

The world is but the picture of its thinking. On the flaming handbills and advertisements given out in the great metropolitan papers the very diseases are pictured by the adroit writers, much better than the fellow can depict them who has the disease, and when a sufferer reads the statement he makes, regarding disease, he finds a responsive cord in his system. Such persons will say right away, "Yes, I have that disease," and will send right off and get a bottle of the medicine. And so it is in all lines of disease. A person that is always worrying, has fear of a cold, fear of sickness, is sure to have those sicknesses upon him by the recurrence of the circumstances which he seeks to avoid, because he has created disease by thinking it and it is bound to come.

In this series of lectures, as I have told you, we are laying more stress upon the financial thought than in any others we have ever published and I want to impress one thought along that line while talking on this subject of Thought. Take a person who is always fearing for the future, when he is walking down the path of life. He scrapes and scrimps and save for some time, somewhere, under some circumstances, when God will go back on him, and by this saving that he may have money enough to live in spite of Divine providence. That is what it means. What is the result of such thinking on almost all of that class of people? Some of them get

through and have enough money, but the majority of them die in want.

I was a lawyer for a great many years, familiar with the affairs of life, and I have found almost universally this to be true, that those people who scrimp, save and hoard for the future, almost always die in want. That is, die in conditions of poverty. The hobgoblin that many of them fear is that they will be a charge upon their children, and nearly every one of them die, after they have been fed by their children for years. That which they feared came upon them; they made their own circumstances by their own thoughts.

Now remember this, that in this act of thinking, you can think yourself up or you can think yourself down. Solomon says, "As a man thinketh in his heart so is he," and never were truer words spoken by human tongue. You think, and as you think you build the circumstances and you have them and your thoughts are realized. If you think of health, happiness, plenty, harmony, goodness and life, your pathway is strewn with the blessings of God Almighty, your every care is wiped away, your every thought is harmonious and bright and the beautiful flowers of contentment will blossom along your pathway. But on the contrary, you take that poor soul who is always doubting, always fearing, fearing God Almighty, fearing that some time God will go back on him, fearing that sometime he will be in want, fearing that some time disaster will overtake him and his affairs, that some time some catastrophe will come to him or his children or his environments, and the crop that such an one reaps is along the lines that he feared, because his thoughts have been a prophecy against him from the very first time that evil commenced until it has developed. It has developed and will develop in every instance. With rare exceptions, they are certain to get the fruit of that which they sow.

We should remember this, and remember also that when we are overtaken by misfortune of any kind or character, not to blame it on to God, because God knows nothing but good, He gives His children nothing but good. God can not force you to get into line, unless you want to. There is the road to the right hand. Follow it, and what is the result? There is the road to the left hand. Follow it, and what is the result? You reap as you sow; you get that for which you strive. God can not force you. You are free, you are created

in His image and likeness, you are not an automaton. If God had the power to make you walk in a certain line and you failed to walk there, that would make God the author of your sin. But you are created free, in His image and likeness, and it is for you to say what you want and you are responsible for the choice you make. As you think in your heart, so are you. You can not dodge it. Therefore do not blame God, for if you go along down this path, pinching, hoarding, stingy, mean, lying, thieving, and blaspheming, and along the pathway of evil, the crop you reap is death. That is what you are to reap, and you will reap simply what you sow. God knows nothing about it. God knows nothing but good, because God is Good and God is All. You, the image and likeness of God, can do as you please. You can allow this carnal mind to control you if you so wish, or you can allow yourself to be controlled with the God within, the spiritual man. You can go up this ladder of knowledge to eternal happiness and eternal peace. It is for you to decide.

A kindred thought, along this line, is that of fear. It is another sphere of Thought, but it is something that you have to meet. Blackstone, the great law writer, divides all of the conditions of mankind into what he terms their wants and their fears. We want everything that is good. We do not say that we fear everything that is evil, but we denounce everything that is evil, so called, and say, "Get behind me, Satan, for it is written thou shalt worship the Lord thy God and Him only shalt thou serve."

Of course, we do not recognize the reality of evil, in this, that it is permanent, as Good is permanent. That is what is sweeping the world into the vortex called death. We call it evil. Sin, sickness and death are the three great enemies which are destroying the people of the earth. The last of these, our Saviour says, to be overcome will be death, but we must recognize evil in so far as to destroy its effect. All is good, for God is All; but here is this manifestation called evil.

We illustrate this in various ways. Suppose we come into this room, and it is so dark, as the saying is, that we can almost feel it. That darkness seems real, but it is not real. Turn on an electric button and the whole room is full of light. Now, where did that darkness go? It did not go anywhere, because it was nothing, it was simply the absence of light.

All is light and there is no darkness, but when the light is absent, when the earth rolls on its axis over and over and over, and hides the great luminary called the sun, we are in the absence of light; and, when it goes on a little farther, then the great luminary, over the other side of the earth, to us, comes up again and destroys this thought of darkness. So with all evil; it is but the thought of it which makes it real. Take two persons, for example, if you possibly could—say take a person like myself for one and a person who knows nothing about Science for the other—and if you could give one fever, so called, and give me fever, what would be the different results. The person out of this Science would go to bed and send for the doctors, and the doctors would pronounce his case one of fever and it would likely run on for weeks, changing, as they have their rules, every seven days, usually changing from bad to worse, until finally the time would come when the climax would be reached, and the patient pass out into this vortex called death, a believer in the reality of fever. Suppose, on the other hand, it tackles me or some person who is in this Thought, who has the realization of who he is. What is the result? Do I say this, "Yes, I have this fever," and go to bed? Not by any means. What do I do? I realize, in my consciousness, that I am the image and likeness of God Almighty. God being Spirit, I therefore am spiritual and, that being true, it is impossible for me to have fever or any so-called material disease. Why? Because I am a spiritual being, living in the Father, and that realization, in my consciousness, destroys this manifestation called fever, or any so-called material disease, and I go forth free. In other words, I have denuonced it, overcome it, and destroyed it by pouring on it the waters of Truth.

You can illustrate this in another way. Here is a fire. It is burning up a building, we will say. Now there are two ways to destroy that fire. It can either be destroyed by artificial means or else we can let it alone, and it will destroy itself. The usual way, in cities like this, is to call out the fire companies. They come, pour water on the fire and it is destroyed. It sometimes happens that the fire gets into the crevices, over and around and in hard places to get at, but they keep on deluging it with the water until it is destroyed.

So it is with this practice of healing. When we are surrounded by what is termed disease, or any other inharmony,

what do we do? We deluge it with the waters of Truth and we keep on deluging, until the fire is destroyed. Sometimes a bucket of water will put it out, and at other times, we have to have oceans of it. But, in all the conceptions of thought, everywhere, when you confront the thought of evil, let it assume whatever form it may, with the Truth, it simply annihilates the evil thought. Mind, you do not send it anywhere, because it was nothing, and had no place to go to. Take a person who is a believer in a story that is not true, which has been told him, and then tell him the truth, what is the result? The Truth annihilates the first story. It does not send it anywhere, or put it anywhere, but it simply annihilates it. It is so with us in the practice of healing the sick. Say the manifestation of so-called sickness come before you. Put the Truth on it, deluge the thought with the Truth, and, if the evil does not at once go away, continue to deluge it, pour on the waters of Truth and, sooner or later, you will see the manifestation of perfect harmony restored, and the facts stand out that all is good for God is All.

There can be no failure, and there is no failure, where conditions are perfect. It is as natural and the law is as inexorable as the rule that water seeks the level of the sea.

Now, in treating diseases, whether you are treating yourself or anybody else, never fail to treat the conditions surrounding your patient against fear. Suppose you are treating a child under ten years of age, or even older.

Always treat the child through the mother or the one in charge of the child, and be especially careful to treat against fear. I know a Scientist, in this city, who was called upon to treat a little boy who had a sore throat, something like tonsilitis. He did not treat the boy in any other way, than to treat the grandfather and grandmother of the child that they could not have any fear, that all such thoughts of disease were carnal mind, and they could not even affect the child. As soon as their thought was lifted off, the child manifested perfect health. Time and again, in our experience, it has happened that people are excessively fearful about their children. The little ones get sick, and the parents are full of fear. We simply go to work and treat that fear out of the parents and, in every instance, the destruction of fear in the parent destroys this so-called disease.

There is no disease in reality. It is nothing but a crea-

tion of carnal mind. It does not belong to God Almighty. God created all that was created, and He created everything good. There is no such thing as evil except as we make it real in this so-called carnal mind and that is unreal, for all is God and God is all the mind that is; and yet it sometimes happens, to us, along this plane of so-called materiality, that, unless we destroy this thought of fear, it will make our lives here perfect misery.

Of course, it would not be sensible for me, or anybody else, to say that there was no such thing as manifestation called sickness which causes misery to the human family. That would simply be a lie on its face, because we see that manifestation everywhere. Our Saviour saw it. He went forth healing the sick wherever He went, but he had to take the manifestations that were before him as we do. We do not recognize this reality of evil, in the slightest degree; neither did He; but we recognize it enough to know that it is nothing and thereby this realization destroys it.

You want to know how I know I am right. Well, I am going to tell you. Our Saviour said, "If you do not believe me, believe me for the very works' sake." Now, for instance, we have a case come to us, say of fever, or any disease. We sit down and we treat that patient, as we term scientifically, by praying scientifically; and how is that done? We, in our consciousness, realize the Truth that that patient is the image and likeness of God, a spiritual being living in Spirit, that he lives, moves, and has his being in God. We realize that God is Omnipresent life, Omnipresent health. This room, as we have illustrated before, is the universe. God fills every crevice in it. Notwithstanding that, it is boundless on the right hand, on the left hand, in the front and in the back. There is no end anywhere, but God fills it everywhere, and therefore, everywhere is life. Everywhere life is there is health. God is through you and in you, and you live in Him, you breathe in Him, you work in Him, and He is all in all and all in all to you. You perfectly make that realization in favor of your patient, or in favor of yourself, and you see there can not be any fever there. The result is that the fever is killed. The waters of Truth have destroyed the fires of evil.

I knew a young boy who, not very long ago, had a very bad sore throat, and, as is usual in accordance with mortal

mind, in the morning his fever was very high. A Scientist worked upon that fever, treated it for thirty-eight minutes, and at the end of that time, there was not a particle of fever or sore throat; the manifestations had gone away, through the realization of the perfect truth, that that child was God Almighty's child, and lived in Him and was perfect.

We know that we are right, because the work proves itself, and it will prove itself for you and it will prove itself for me and every reader and every one who hears, if you will only go to God and study and follow the rules. When you first commence to heal, if you are like the most of us, you will rejoice that God does hear you, and it will be such a wonderful thing to you that you will clap your hands with joy and think it miraculous. Suppose your baby falls down, and a great bruise comes on his head. You give him a thought, the bruise goes away, and you say how wonderful it is. It is so in every department of healing. It is all done by the same thought, the realization.

When our Saviour was prophesied of, they said His name should be called wonderful. I think it is one of the sweetest things in all the world to have the realization that God is your Father, that you can go to Him and ask Him for what you want and He gives it to you and He gives it to you now. I think it is one of the sweetest things to know that, whatever you want, you do not have to go and call on cold-blooded mortal mind but go to God direct. Do not go to anybody else. Go to God, ask, seek and knock, and you will get what you ask. Pray according to the rules we have given you in the last five lectures and you will never fail. What a blessed thing it is to know that you have God, the Father, and the realizing sense that He belongs to us, and we belong to Him; that He is our Saviour, and we are His children and His heirs and that all is ours and that what He has is absolutely inexhaustible.

I will say, in conclusion, be careful how you think in this subject of Thought. Teach your students how to think, teach your patients how to think and destroy all thought of the reality of carnal mind, annihilate it. Let the great underlying fact that God is All and God is Good be the mainspring that moves your every action; and let God control your every act, thought and deed, and all will be well, all will be harmonious.

LECTURE No. 14—Absent Treatment.

DOCTORS IN THE CASE—OUR CHURCH AND JESUS CHRIST—MUST A PERSON BELIEVE?—WHY ALL DO NOT HEAL—ALL DISEASES HEALED—LAYING ON OF HANDS—BLESSING OF HANDKERCHIEFS.

For the benefit of the student who has followed our lectures so far, I have concluded to give a few thoughts along the line of such questions as come to you as practical healers.

The first one of these subjects which I will mention is what is termed "Absent Treatment." I remember that, even when I first heard of this Science, I could conceive of the possibility of healing in the presence of the healer. I did not know by what means the healer healed, but when it came to talk about healing those who were absent, I remember the thought went over my mind, "I wish they would leave out that kind of nonsense." I was in error, as many are who will read this lecture.

In the first place, you will understand, from our former lectures, what God is, so far as He has permitted us to know. One of the peculiarities of God is that He is Omnipresent, everywhere present, and the patient, for whom you are praying, lives, moves and has his being in God, and you, the healer live, move and have your being in God. Therefore there can be no absence.

There is no such thing as space or time with God. All is here and all is now, therefore there can be no such thing as absent treatment. If you look at it from the standpoint of the world at large, you can see that it would be no more difficult to pray for a person—and that is all a treatment is—who lives in Australia, China, or Japan, than to pray for one in this room where you are. You do not have to have your hands on a person to pray for him. That is not the practice of religionists, when they pray, and why should there be a prejudice against this system of praying, because of what is termed "absent treatment."

Another objection, which is made against so-called Christian Science, is that those who practice it do not and will not treat with a doctor in a case. That is in accordance with the rule adopted by the Eddy Scientists, but with our rule we never make that an objection at all. The defense in favor of not having a doctor is, they say, that it cheats God of the glory. Now, don't you see how absurd that is? The idea that man could cheat God. Why, it is perfectly absurd, and in the next place, if we say to the sick one you can't take any part, unless you take it all, or in other words, you must abandon every hope you ever had before we treat you, you are practically putting up the bars of prohibition against all the world, with a very few exceptions. Suppose, that before I came into this Science, a person would have come to me and said, "I will treat your boy, but you will have to discharge your doctor." Now, all of my life and my father's and mother's and for generations and generations, we have believed in materia medica, and in the use of physicians. Don't you see, I could not discharge my doctor? Why? Because I would, in my judgment, be giving away the last hope which, in my uneducated mind, I had. If the child should die, I would always feel as though I might have been conducive to his murder.

In our treatments in this church the question whether there is a doctor in the case or not is one that is never thought of, unless it is brought up in some conversation. In the cases that come to me from all over the world, I never think whether there is a physician in the case or whether there isn't, except in those cases wherein the law requires that there should be a physician. For instance, in cases of smallpox it would be my duty at once to notify the parents that a physician must be called so that he could summon the authorities and have that case protected—in order to prevent contagion.

I remember a family in the Indian Territory where we had cases of smallpox. They took the family all out and quarantined them intents in the woods. The old lady who nursed the children wrote to me afterward that the doctor had come every day but that she poured his medicine out and never used a drop of it. None of her children died, because God healed them.

Furthermore, we must learn to look at the world as we

find it and be wise as serpents and harmless as doves. If we are so radical that we put up the bars against all those who do not believe as we do, we close our door of usefulness. Now, so far as I am concerned, I have no use for medicine and haven't taken any medicine for nearly seven years and a half. I have gotten to that position where through the realization of the perfect Truth, I do not get sick, but these babes that come to us from everywhere we have to nurse and bring into the realization where they can stand up and be men and women in the consciousness of the realization of the perfect Truth. Then they do not need medicine and they do not need doctors; in fact do not need anything but God Almighty's love and everybody needs that.

Another point, wherein our church differs from some others, is our stand upon the subject of Jesus Christ. We believe that Jesus Christ is the Son of the living God, that He was immaculately conceived; that He came to earth by direct mission from God, to perform certain things which were, among others, to bring man back to God from his lost state, redeeming Him from his own sins; that He did perform those duties, leaving to us the Way, the Truth and the Life. We take by the hand all Christians who teach this doctrine of Jesus Christ and say, "Thus far thou art right," and, if they do not go far enough, it is for us to try to show them the way to step on farther. Wherever the religion of Jesus Christ is taught, everywhere it is practiced, it builds up and makes strong and great the nations that practice it. All over the world the leading nations of the earth to-day are those who believe in Jesus Christ and practice that belief most literally. Take, for instance, England and America. No other nation equals them, and Jesus Christ and His religion are the dominating thought in these two great countries.

We have no prejudices against churches; we take them all by the hand and help them along rather than try to tear them down.

Another question which comes before you, as often as any other, is, "Must a person be a believer before he can be healed?" We answer, "Certainly not." Jesus Christ said that it is the sinner that is called and not the righteous. Suppose, when I first heard of this Science, I should have been required to have believed, before I was healed. Could I have done it? No, certainly not. I haven't the power to say I will

believe this and make myself believe anything. Belief is something that comes from testimony, from evidence, and you have no more power to make yourself believe anything than you have to make anybody else believe it. You can believe only as you are convinced through your intellect. I did not believe in Science, but the first time I went to a healer I was healed of that of which I wanted to be healed; and, after a while, I was healed of a great many other things and, instead of being what we term a believer, I went one step further for then I knew. It is no guesswork with us, this God's healing the sick. There is no guesswork about that, because we know, and I say to those who hear me to-day or who may read, that, if you are a skeptic, study as we study, learn as we have learned. The teaching of this book will give it to you—then you and each one of you can heal the sick, if you will follow the instructions. Then you will not have to make faces at me, or others, and say that we are practicing a fraud. If you are honest and will pray in the Spirit and with the Understanding, as you have been instructed, God will heal the sick for you, and you will know then the Truth, then you in turn will be in position where the scoffer will look at you and call you crank or a liar.

Seven years ago, this religion was not as popular as it is now, not by a great deal, and I used to think, when I would hear these people talking about this healing or that one being healed, how absurd it was. But, after a while, I commenced to believe, and after that I commenced to know, and when I was in a position where others would look to me when I said that God would heal the sick through me, I was where the unbelievers called me a fraud and a liar. That is the way mortal mind works. There are only two ways to absolutely convince the unbeliever that this Science is true, and they are either by their being healed by it, or studying and learning how to heal others. "The proof of the pudding is the eating of it," to use a homely expression.

Another question, which will come up very frequently, is, "Why can't I heal the sick?" Persons will write you and tell you that they have been in the Sunday School all their lives. Some of them are octogenarians, and they will tell you that they have served God to the best of their ability and can not understand why God will not answer their prayers. This question can be answered by the former lectures, but I

will answer it here again. Such persons do not know how to pray. As we have told you heretofore, they make the disease a reality, then make a reality of what we term matter and believe that there is life, truth, intelligence, and substance in it. Then bow down to the kingdom of matter, so called, and "The day thou eatest thereof, that day thou shalt surely die." It is only when you come into this spiritual realization that God is All, God is Spirit and all is God's creation and spiritual manifestation that you can demonstrate the Truth. When you come into that Realization, then you can pray not as the blind leading the blind and all falling into the ditch, but you can pray in the Spirit and with the Understanding, and God answers such prayers. In other words, you know when you affirm certain conditions that they are true and the truth is manifest before you in actuality. My advice to all such persons who do not study is to study and learn how to pray.

Another question which comes up frequently is "Can all diseases be healed?" After I had studied Science perhaps for a year, I heard the leader of the church to which I then belonged, in this very hall, talking to a company of his students, at the rear of the room, and saying, "I tell you there are lots of diseases which this Science won't cure." To me that was the most astounding proposition I had ever heard in connection with Science. If God is the Healer, there is no measuring His ability or His power. If God is not the healer, it is all a fake and a fraud. Afterward I found out that many so-called incurable diseases pass away just as quickly as the simple fevers, cold, and the like.

I remember the first case of appendicitis we ever treated. We received a telegram from a lady in northern Illinois to treat her daughter against appendicitis. I thought then, what a wonderful thing it would be, if God would heal appendicitis. We received the telegram in the forenoon and commenced to treat at once and at dinner time the young woman was able to be up and eat dinner with the famliy at the table and stayed up until 11 o'clock that night, laughing and talking. The next day, instead of being taken to a hospital in Chicago to be operated on, she did a big day's work.

All of these so-called incurable diseases pass away under this perfect Understanding with as much readiness as any

other class of disease, with this exception. Now, mark the exception. Suppose a person has what we call consumption, or cancer, or some of those diseases that the doctors have given up, saying there is no hope. Everybody's mind is centered on that class of cases, and all say they can not be cured. All the carnal mind surrounding the sick one has given recognition to the reality and the fatal effects of such diseases. Such thoughts have to be overcome by stronger thoughts of good. When our Saviour went into His own country, the historian tells us, He could not do many mighty works, because of their unbelief. It was carnal mind.

Now, for instance, let me explain. Say I have a patient that has one of those fatal diseases. Let that patient be a person of prominence. The newspapers are reporting on it, and the doctors in the case give out bulletins every three or four hours saying that the patient is gradually going from bad to worse. What is the result? Everybody's mind is on the sick one. These thoughts are dragging him down to death and it takes a great amount of work to heal such an one. That is why this system of heroic treatment, which we have adopted, is more effective than any other kind. We use that kind of treatment in all bad cases and without such extraordinary work all such cases would die. I do not know of an instance where one of those cases, which mortal mind was watching ever got well where the universal thought existed that it must die. It is the thought that kills. If all the world would believe as I believe, and some of you also believe that death is unreal, that it was not God created, and that there can be no more death, there never would be another death, for all the world would believe in eternal life—not a life you get after you pass through a hell called death, but as Jesus said, "Those who believe on me have passed from death unto life and shall never see death." If all the world would believe that, there never would be another death, and the millennium would be here, and we would become thoroughly spiritualized, and live and walk with God forever without these so-called material surroundings. It is that which drags the world down. If you want to build yourself up in health, intelligence and everything good think it. Let such thoughts be within you as we have taught you in these lectures, and you will find that "As a man thinketh in his heart so is he."

The next thought is the subject of laying on of hands to heal the sick. I have told this before, but I am going to tell it again to make the record complete. Once a young lady came to see me about treating a woman for defective eyesight. She was a poor girl, pale, with drawn lines along her face showing pain. I said to her, "You look as though you needed some of this Science, yourself." She said, "Yes, I have been in constant pain ever since I was eleven years old." I presume she was about twenty-one or two. "I have had a pain," she said, "down the lower part of my back all of my life." "Well," I said, "if you will stand up, I will give you a treatment." Now, remember, I never had laid my hands on a patient before in my life. The thought had never come to me to do it, but it came to me then and I was impressed or inspired, whatever you may call it, and I stroked my hand down her back perhaps for three minutes making the tip ends of each hand go down over her dress from the medulla oblongata, at the base of the brain, to the end of the spine. I continued that for about three minutes and, at the end of that time, the young lady was perfectly cured. She came to my house almost daily for two or three months after that, and, before she quit coming, she was rosy-sheeked, fat and in perfect health. While I had my hands on her, I was breathing a prayer to God making the Realization of the allness of Spirit.

Now that is the only case I will now mention. I have known hundreds of instances where it healed instantaneously and some diseases of the worst character—rheumatism, tumors, etc., go away with one treatment or a few treatments with the prayer to God. Jesus laid His hands upon the sick and every one of them recovered and He promised us among other things that we should lay hands on the sick and they would recover.

Another point which I will mention is the blessing of a handkerchief. This is always free. I am going to repeat myself here again by telling the first case I ever had of that kind. There was a young lady, in this city, who came to see me in regard to her sister who was suffering with some kind of lung trouble and defective breathing. The pain was so severe that she had not been able to lie down in bed to sleep for six months. In order that she might sleep they always had to prop her up in bed with pillows. It occurred to me,

while I was talking with the sister, to bless a handkerchief and send to the sick one. I had never done such a thing before; the idea had never occurred to me. I went to my dresser and took one of my silk handkerchiefs in my hands and held it and prayed to God Almighty to send, in that handkerchief to that person, naming her, the Truth which heals, that she might be healed of all difficult breathing, that this thought of consumption, or whatever it was, might be destroyed and that she might be restored to absolute and perfect harmony, as indeed and in truth she was. This I asked in the name of Jesus Christ. I rubbed the handkerchief a few times, in my hands, and gave it to the sister and told her to put it upon her sister's chest when she went to bed and to take away all the pillows except those which she would ordinarily want in perfect health. The sufferer went to sleep about 9 o'clock and slept until 7 o'clock the next morning. That is one instance among many others.

Now, remember that in every instance I have told you about I have always tried to impress this thought, that you must disillusion yourself of any thought that it is I. It is not I, it is the Truth which heals. Each and every one of you can do the same work, if you learn. And you can learn; it is only a question with you whether you are willing to study. Why I hesitate to say anything about healing cases is that people will say, "He is talking about himself." That is not true. Every one of you can do it. Therefore, what we have to do in order to be perfect healers is to be perfect students and to bring to the effort perfect integrity.

The subject of the Vibrating Treatment is too extensive and I can not take it up here, but those of you who wish to learn of that treatment can find it in the appendix of the tenth edition of Christology. There you can read it and study it. To me, it is the key to eternal life. I do not mean eternal life after you are dead, but I mean a life eternal from now on. I do not think it is possible for any person to die who practices it properly. I do not think it is possible for any person to have any disease who practices it properly.

The next thought is one which comes up frequently, and that is, "Why do Scientists charge for their healing?"

I remember the first thought that came to me when I heard of this healing was how any Scientist could charge for the healing. Later on the thought came to me, If the time would only come when I could give my time to this God blessed

work, I would like to do it and I would do it free to all the world. For the two years that I was with the Eddy church, I never took a dollar, except in one instance, for healing, and in that case a lady wrote to me from England, sending me money. She was traveling and I never knew where to send the money to her, so I took it and put it into the church. But, when I left that church, I had a mighty work on me. People came to me by the hundreds to be healed, and I had to have money because my time was all I had to support my family and I charged for my time. Mind you, the healing is never charged for, it is the free gift of God. It is simply the time we charge for. For instance, suppose we take a case of consumption, in the last stages, treat a person under our system of heroic treatment and keep the person under treatment nearly all the time. We charge for the time of the healers that are put on the cases.

One has as much right to pay for this labor in this field as for labor in any other and it is just as much your privilege to charge for your labor as it is for any one else to charge for service.

Another thing which I wish to discuss is this. Take a person who comes to you with dishonesty in his heart and says, "Well, now I will pay you, if you help me, and if you do not, I will not give you a cent." Those people never get well, and you can not help them at all. A person that comes for healing has to come with an honest purpose and an honest heart. You can not come with sin, wickedness or rascality in your heart and get healed. You can not do it, you have to come to God as a little child. You can't take any other way. A person caught red-handed in crime you can not heal. It is impossible. In order to get the benefit of this treatment, one must want it, God is merciful to forgive, but one can not go to God in deviltry to get this healing. The laborer is worthy of his hire and the time of the healer must be paid for.

I say, in conclusion, as I said before, pray and study with an honest purpose; pray to God for wisdom and spiritual understanding, pray with the Spirit and with the Understanding and God Almighty will bless you and lead you up into this atmosphere of Light, of Knowledge of Truth and Understanding. Then you will walk with God, as you go up along the highway of Truth, until you will know as He knows, because you are His child.

LECTURE No. 15—Does God Through Man Heal the Sick?

CASES OF HEALING—CASES OF SURGERY—GOD SET BONES—HEALING IN THE DIFFERENT CHURCHES TO-DAY—BELIEVE AND YE RECEIVE—SCRIPTURAL QUOTATIONS—GOD ALMIGHTY WORKS THROUGH ETERNAL AND FIXED LAWS—OUR SAVIOUR'S PROMISE—BONES MADE TO GROW—WORK IN NAME OF JESUS CHRIST.

"Does God through man heal the sick?" is the subject for the last lecture of this series. The healing of the sick was made perfect by Jesus Christ and was practiced by His apostles very generally for the first hundred years. Then persecution came up so strong that the disciples were hunted and their healing had to be done in a clandestine manner, to a very large extent. But it was continued in secret until after the Council of Nice, which was presided over by Constantine the Great, about 325. Then the religion of Jesus Christ was made the dominant religion of the Roman Empire. Those who were members of the church and believed in the teachings of Jesus Christ, were acceptable as office holders. They were the ones that were put forward and with a very few exceptions, under Constantine's administration, none other were acceptable. Constantine had been reared by a Christian mother. He became a very noted general, conquering nations which now constitute Spain, Germany, part of England, and had been universally victorious. During that period of the decline of the Roman Empire the generals had very large followings, and oftentimes, when they had a series of years of universal victories, their armies became attached to the general in such a way that they would obey the general in spite of all law of the Roman Senate. The generals who were back at Rome and in other parts of the Roman Empire, becoming jealous of Constantine, combined together to put him out. He heard of it, gathered the largest force he could, marched to

Rome, met these generals in battle, conquered them and became finally the conqueror of the Roman Empire and established his seat of government upon the Bosporus, or at what is now known as the City of Constantinople. It was named after Constantine, who was the founder of it, and when he became established upon his throne, he enunciated by a general decree a law that the Christian religion should be and was the religion of the Empire. After that decree had been promulgated and become effective, the result was then the same as it would be to-day. Everybody rushed for the church, to get the church over them so they could get office. In other words it was the steppingstone to ambition and the church thus lost its spirituality and the power to heal.

Constantine, in order to make the doctrines of the church more palatable to the pagan world, continued some of their paraphernalia, the worshipping of saints, etc., and that is where we owe all of these spectacular scenes in the different Protestant churches to-day, as well as in the Catholic Church. It came from that source. The object was to make the pagan take the Christian religion more contentedly. I do not know that there is any harm in it, I do not know but that it is all right, I am not condemning that, I am simply giving you a part of history.

As time went on, the church, as I have remarked, lost its power to heal, with here and there a true and faithful follower who they soon brought into persecution. The first persecution by one Christian sect against another was by a sect which had been condemned by this Council of Nice. In regard to this one subject, I will talk in plain language, so you will all understand it. There was one part of the church that believed that the wine and the bread that are used in the Lord's Supper, after being blessed, became the real body and the real blood of Jesus Christ. The other, or Arian branch, as they called themselves, believed that this bread and wine represented symbolically the body and the blood of Jesus Christ. The Council of Nice decided in favor of the former proposition and the Arians were banished to Egypt. They went to Alexandria, and by and by one of Constantine's brothers come into power and he belonged to these Arian believers, and he was determined to make the others believe as he believed. He winked at persecution, and there were several hundreds of thousands of people destroyed by

the Arian branch, because they did not believe as they did. On that one instance you can measure the history of the church from that day until the Reformation, so called, and you will find upon one side persecution for people who believed one thing and in turn the ones who believed the opposite would get the advantage and they would persecute the other. It was a constant shuttlecock, to and fro. Each side when they gained ascendency butchered the other, millions of so-called Christians thus killing one another.

Now, mind you, that was not caused by religion, it was caused by the lack of the religion of Jesus Christ. Such cruelty belonged to the day and age in which they occurred. It would be impossible in this day, to carry on a system of persecution such as was carried on through and before the Reformation. It would be impossible because the people are more intelligent and that practice has been abolished. Yet you find that nations have various different beliefs and the people of one belief have no use for one another, but such bigotry is passing out.

I can remember when I used to think what a terrible thing it was that the Methodists, the Presbyterians, the Baptists, and a great many other churches that I happened to know about, were going to hell, where they would be burned forever, when they could be saved so easily by joining our church and being baptized. I can remember that it was a source of considerable worry, in my youthful mind, to think that all the world could not see as we saw and be saved. But the world has advanced beyond that. People now believe in the perfect salvation of the whole human family. We are taught, as we have shown you in this series of lectures, that God is a God of Love, that God is Good and God is All, for God is All there is, and therefore these so-called evils are no more nor less than the evil that belongs to the human family, of their own creation; is unreal, and untrue and ultimately goes out, as the fire goes out when it consumes that which it is burning and the place that knew it knows it no more. Jesus Christ in His last words to His disciples as they were marching up the hill with Him, some five hundred of them or more, discussing, no doubt, the work that He had done, giving them advice what to do, finally told them to preach this gospel to all the world, everywhere, the same as He had been teaching them; told them to carry it

to the uttermost parts of the earth and certain signs would follow those that believed their teaching. He did not say you would have the signs or that the signs would be of the preacher, but that those who believed would have certain signs. You can know who the believers are, because they have these signs. Among other things if they should drink any deadly poison or if serpents should bite them, it would not hurt them and among other things, "In My name you shall lay hands upon the sick and they shall recover." He had told His disciples before that, Whatever you ask in My name, you shall receive. To make this practical I will read a few of these promises which He gave to His disciples along that line.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

"As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, be not afraid, only believe.

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

"And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

I have illustrated in the early part of these lectures what they meant, but not as plainly as I should. I am going to discuss that just for a moment. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." In order to understand that, you have to go back and understand what you are. You are God's child, you are God's heir, and all that God has belongs to you, therefore when you pray, you pray with the realization of what you are and to what you are entitled and then you understand in your consciousness that all good is yours, and when that realization comes to you the manifestation is made by God Almighty. In other words, if you pray for money to take care of yourself and your family to purchase the necessities of life, you know you are entitled to them. You know all money belongs to God you know you are God's heir, then you pray with the understanding that what God has is yours, and God manifests it by supplying such as you need, in accordance with your prayers.

"And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

"Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

"And Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

"And whoseover liveth and believeth in Me shall never die. Believest thou this?

"Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

Now, I want to ask in view of this testimony and a great deal more of like character that is in the Bible, why is it that the Christian churches, throughout the world, denounce this God healing? We had a case in South Africa, where a woman was very suddenly and wonderfully healed of a very bad cancer, healed in one night. It took the preacher of the place three months before he could get up the courage to fight that healing—from June until September. In September he did come forth and denounce all this kind of American healing and told his disciples and followers to have nothing to do with it. He was only one of a class.

I went to one of the oldest and perhaps the most intelligent of the Methodist clergy in this city and told him that I knew God was healing the sick, and that I could take him to hundreds of cases in the city and prove it to him, and if he did not believe the testimony of these people then he could bring his own sick folks to us and God would heal them and prove it to him, so that he could not doubt. I asked him to test the truth. Says he, "I would not believe it if I saw it with my own eyes."

That is what we have to contend with. We have to contend with ecclesiastical ignorance and bigotry, instead of Christianity. I say it to all the world that those promises that Jesus made are as binding to-day as they were when He uttered them. They never have been recalled or changed one

iota. The same promises exist to-day, the same power exists in man that ever did. God Almighty has never limited his power as given in these promises to man. Furthermore, these promises are being fulfilled and this healing work is being taught all over the world by those who believe and those who do not believe can not heal the sick.

Then I am asked, "Do you say that the Christian people who do not believe in God healing are not believers?" That is just exactly what I say. It is just exactly what I mean, and I mean that the world shall understand that I do say it. I do not say that they are utter unbelievers. The churches are filled with good people who believe in Jesus Christ as far as they know, but they stop short of that belief which Jesus Christ enunciated in His promises to His disciples and His followers. Any person and every person who believes as Jesus Christ said he should can heal the sick. Every person who has ever believed from the time He enunciated those doctrines until now could heal the sick. It is one of the inviolable promises that can not be changed. God Almighty works through eternal and fixed laws; there is no change. If there was ever a time in the history of the world when God, through man, did heal the sick that same law exists to-day and is in force to-day. There has been no change and it never can be changed, because God Almighty's laws are fixed and unchangeable.

Now I am going to tell of some cases of healing that have been done in accordance with this work. I want to reiterate here that, when I speak of cases having been healed, in no sense am I talking personally about myself. What Jesus did He has promised that we can do. What I can do thousands and tens of thousands of His disciples throughout the world are doing everywhere. It is the work that is being done by God Almighty through His Truth. It belongs to no personality and, when I talk of cases being healed, forget me, forget that I am the one that is talking or the one who did the work or whatever it may be, forget this and know it is the Truth that does it. Any believer of the Truth can do the work that Jesus did, or what has been done here for our Saviour gives us this promise.

The first case I am going to call your attention to is a case that was cured by simple prayer. A lady residing in

Washington had an abdominal hernia of twenty years' standing which had grown to be very large. The doctors told her that she was in danger of strangulated hernia, unless she was operated on. She came for treatment, and in two weeks' treatment, that hernia had entirely left and all that remained, she said, was that it seemed as though a person had whipped the edges together with needle and thread. That very woman is living in this city to-day within two blocks of my residence, perfectly well and has been well ever since. The healing occurred three or four years ago.

The next case is that of a young lady in Galena, Ill., who had appendicitis. They were preparing to take her to Chicago to be operated on the next day. An old lady, who had been treated and helped by this method, got the family to telegraph to Washington for treatment. The telegram was received at about 11 o'clock in the day and by three the woman was out of bed perfectly well, sat at the table and ate dinner with the family that night and stayed up until 11 o'clock, and instead of going to Chicago the next day did a hard day's work.

The next case along that line of simple prayer was the case of a lady in Marshall, Texas, whose leg was so badly drawn up that she had to use crutches. The limb did not touch the ground by five or six inches. After twenty days' treatment she wrote to stop treatment, that she was well. She wrote later that, after a few treatments, the limb straightened out so she could walk without a crutch and later she threw her crutches away. I have heard of her several times since, from herself and others. She has been perfectly well of this trouble ever since.

There is another division of this so-called healing to which I want to call your attention, cures which have been effected in connection with the laying on of hands. The first case is that of a lady who resides in Washington. I speak of this case, because it was a notable one. She had a tumor in her left side perhaps half as large as her head. It had been taken away twice by surgeons, the last keeping her in the hospital seven weeks, and the surgeons told her that every day that she stayed away from the hospital that she was deliberately commiting suicide. She came for treatment and she was treated perhaps for ten minutes with prayer and the laying on of hands. When she came back the next

day all painful sensation was removed and nearly, if not quite all the tumor had left and she has been a perfectly well woman ever since. She is present in this audience to-day.

The next case of the laying on of hands treatment was that of a man in Georgetown, or West Washington as it is now called, who had what was termed rheumatic gout. His feet were greatly swollen. He could not wear shoes and his feet were in cloths. When he came to my house, two men had to assist him to get up the stairway into my room. I thought that the servants were moving a piece of furniture from below upstairs, when I heard the racket, never thinking anybody was being brought up. He came into my room, sat down on a chair, and looked as wild as a fox, as though he had come right to the place where he was going to be slaughtered. I saw his fear and I was somewhat amused. Finally I gave him a treatment by laying on of hands and prayer and in ten minutes he got up and walked around the room and said that it did not hurt him a bit to walk. When he went home, he walked down the stairs without his crutches, got into his carriage without help, and the next day came alone with a shoe on one foot. The other foot he said was swollen too much to get the shoe on. That was the last time I saw him. A couple of months later one of the men who came with him said he had been perfectly well ever since.

A lady in Washington had rheumatism all over, had pains through every limb and could not lie down. I laid my hands upon the woman and prayed to God Almighty to destroy all pain. It was perhaps twenty minutes before all the pain subsided, but it did subside and she has never been troubled since.

I am going to give you a few cases of healing which ordinarily would be deemed to require a surgical operation. I give these cases for the reason that when I was with the Eddy school, the unbeliever always had a poser. If you told him about healing this or that, he would not believe that and would say, "Can you set bones?" They had not got the faith and did not believe that was possible, that is, when I was with them they hadn't. Since I have been in this Truth, I have had a great many cases where surgery could not do the work. Now mark you, I do not want to be misunderstood. I want every person to understand what I would do. If I had my arm broken and it was such a fracture that surgery could

put it together, I would get the best surgeon I could and have him set the bones and I would pray to God Almighty to heal it, but suppose my arm was like a little boy's out in Oregon, who had been run over by one of those large mountain wagons with a tire about four or five inches wide, mashing the bone. There you could see it would be impossible for a doctor to set the bones in this case. The mother telegraphed me the situation and asked me what to do. I telegraphed back to place the arm in proper position and not to cut, that God Almighty would set the bones. The doctor had advised cutting. They did as I advised and the bones went together and the boy had a perfect arm in the usual time of healing. What man can not do, God can.

There was a lady in Milwaukee, an old lady about seventy-six or seven, who had fallen and broken a hip. The doctors made an examination and decided it was too dangerous to give the woman an anaesthetic or to attempt to set the bone because of her extreme age and extreme weakness. They told her she could not do anything but lie in bed, that by and by the hip would become set where it was and the pain would gradually leave her, but she would have to lie in bed. They telegraphed for treatment and in about eight weeks the woman's hip was perfectly well and it has been well ever since.

An old lady in Massachusetts had her hip dislocated. The doctors had given a verdict very similar to that in the case just cited. We treated I think five or six weeks, and her hip became perfect and has been perfect ever since, so far as I know.

A little boy up in central New York was playing and stepped on a steel rake and ran the tooth up clear through his foot about one inch and a half. The child immediately went into spasms. The mother, who was a Christian Scientist belonging to the Eddy school, telegraphed us for treatment. I do not know why she telegraphed us, but she did, and we put the baby under treatment immediately and the child soon came out of the spasms, and in less than a week was well. A lady in Washington last winter was telling me the circumstances surrounding the case. She said that the whole neighborhood was down on the woman and threatened to have her arrested because she would not have a doctor. I did not know at the time whether they had a doctor or whether they didn't. The neighbors, even after the boy was well, held that gangrene

or something else would set in, but with all of their carnal mind they could not hurt the boy, he got well right along by God Almighty's treatment.

There is a boy right here in Georgetown who had been shot through the hand. He had his hand over the muzzle of the shot gun and was fooling with the trigger and the gun went off, and the wad and shot and everything went through the hand. The first doctor they went to said the hand would have to be cut off. They telephoned me, and told me what the doctor said. The fingers were hanging and I told them to turn that doctor off and to get one that was not so fond of cutting, and one that had some sense. Within two or three weeks, two I think, we treated the child, and that hand grew up and the doctor, who did not know that there was any Science in it, called the attention of the family one day when he was dressing the hand and told them, "Now when anybody tells you that bones do not grow, I want you to show that they do. These bones, you can see now, were all shot away, but they are growing; you can see it for yourself." The last time I saw the little boy his hand was perfect, except that it had a scar on the back.

Now these are cases that have come within our knowledge, and I could give a great many more. I am going to give you one more and that will be the last.

My little grandson along about April or March last, with his roller skates was fooling along back of a wagon as boys do. They had a way of getting under the wagon so they could slip in between the wheels to be smart, and the wagon wheel ran over his little thumb. The thumb was mashed and the nail was taken away from the finger at least one-half an inch. And in addition to that, at the end of the finger was a little muscle which was mashed out at least one-half inch or three quarters of an inch, and he was scratched all along down the side. I did not know but that the child had other broken bones. I went to my telephone and called in one of the very best doctors in this city, I could give his name. The doctor came and examined him and found there were no other bones broken and says he, "You will have to have this thumb nail brought back to the end of this thumb and have it stitched." I said, "That means chloroform, doesn't it?" "Yes." "Well," I said, "you need not do it, God Almighty will stitch that thumb. You just simply do it up, that is all you have to do."

I let him come and dress that thumb for three or four days. Then the young fellow went up to Maine and his finger is well and has been ever since, and the young man is in the audience to-day. God Almighty stitched it.

When they ask you, "Does God Almighty set bones," say "Yes." There is no measuring of God's power, there is nothing God can not do. Now, mind you, all of these things have been done by God, through man, in answer to prayer in the name of Jesus Christ. Some of my students have said, "I would just as lief pray through the name of Col. Sabin or any other name as Jesus Christ." I do not believe that is right. When Peter and John went up to the temple they saw a poor fellow lying at the side asking alms and he asked them for alms. Then Peter said, "Look on us. Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The early apostles did the work in the name of Jesus Christ, and Jesus Christ promises us the power in and through His name, and I write my disciples everywhere and my students to work through the name of Jesus Christ. I know we are right, because the tree is known by the fruit. There is no other system in the world, wherever you go, that has had such pronounced success along such terrible cases and what work that has been done by the members of this church has been done through the name of Jesus Christ.

We are told in the Bible that they took aprons and handkerchiefs, etc., and Paul blessed them and they were sent out. Once a lady came to my house telling of her sister who was affected with some kind of difficult breathing, consumption or the like. She said the sister had not been able to lie down for over six months. What induced me I do not know, but it occurred to me to bless a handkerchief and send it to that woman and have her sister put it on her chest. I went to my dresser, took out a silk handkerchief, blessed it and told the woman what to do. I told her that night, when her sister's bed time came, instead of having her propped up by a great many pillows to take out every pillow except those which were necessary for her in perfect health. They did so and put the handkerchief on her chest. She went to sleep and slept until the next morning at 7 o'clock. I do not think it is exaggerating to say that in my letters I receive hundreds of testimonies from various parts of the world as to handkerchiefs that have

been sent out that have done the work. We rarely ever have a mail that hasn't several handkerchiefs in it to bless for somebody somewhere. It is the Truth, God Almighty's Truth that does the work. We never charge for this part of our work.

Now, my friends, I have closed this series of lectures. I have told you that it all, in a nutshell, depended upon your knowledge of God and your knowledge of man and the language between the two. I have told you how to pray, I have taught you how to think, I have taught you how to study, now as a last word, let me say that vigilance is the only thing you have to observe to succeed. You can not lie down and go to sleep on your beat any more than any other of God's creation. Everything that God made is active, in motion. There is nothing still in all the world. Nothing succeeds but eternal and perfect work. If you pray to God for spiritual understanding, day by day and night by night, hang right on as Jacob did with the Angel, never let loose, this blessed inspiration or spiritual understanding will come to you, you will see the light and you will see God Almighty's work before you, you will do the work and you will do it with the Spirit and with the Understanding.

When you ask God you know what you are, and you know what the result will be. It is no guesswork, and you do not simply kneel down and have a blank wall of darkness before you, but you ask an intelligent being which you are entitled to ask and that being gives you the answer, because the answer has been promised and this promise is within the power and reach of every one of God's children. You bring an honest heart to this study and pray, all hinges upon the one great beautiful thought of Love. Love God and love your fellow. You have to reach out and bring in from the byways and the highways, from the hedges and from the thorns, God's little ones; bring them into the fold like the sheep that have gone astray and when you bring them in, you have to take care of them, bless them and God Almighty will bless your work wherever you go.

LECTURE—Mission of Our Church.

GOD OMNIPRESENT—LIFE—LOVE—POWER—WISDOM—AS YOU SOW, YOU REAP—WE ARE THE MASTERS—LOVE, THE ONLY POWER.

The subject of the lecture to-night is, "The Mission of our Church."

Religion is not new. As far back as we have any record of the history of the human family, we have found them religious. There was always some being, somewhere, held in mind as an object of worship, and as civilization has advanced the people have become enlightened and educated, and this being of worship has increased in intelligence and in magnitude in accordance with the advancement of the human family.

Here is a singular fact, which historians will understand, that all people have always been measured in their conditions as they themselves measure God, or this Supreme Being of worship. This, you will find, is true throughout all the history of the world. We, in this enlightened age of the twentieth century have our estimation of what God is. It is true we do not have the same thought now that we had when we were children. We thought then that God was some being, sitting on a throne, somewhere, who would ultimately reward those who obeyed His commands with eternal life and condemn those who disobeyed to eternal damnation. God was a personality, a personal being created in the form and shape of a man, and could be measured. It is true that some thought He was larger than others. That is not our idea of God. God is different from that.

When we learn to understand the Scriptures, we are told that God is Omnipresent, we are told that God is Life, that God is Good, that God is Power, God is Wisdom, that God is Love, that God is the Creator of All, and that we live, move and have our being in God, and our religion gives us one thing which no other religion has ever given to the world. It gives us God as our Father. Since the days of Jesus

Christ, we have been enabled to look up to God and know that He is our Father, and that we are His children. God fills all space. You may travel to the eastward, to the northward, to the southward and to the westward for millions and billions of years, with the velocity of light, and when you stop at the end of the time you are no nearer the end of infinity that when you started. In all this vast space, God is there and in all this vast space we find God manifest, for everywhere there is life. Take the worlds in their circlings around their orbits and on their axes, and everywhere, everything is in perpetual and continuous motion. Everything is upward and onward. God is Life, everywhere God is there is life, God is everywhere, therefore life is everywhere.

God created everything in His image and likeness, because it would be impossible for him to do otherwise. He could not make His opposite, no more than you could pull a streak of darkness from a sunbeam. Therefore all is as God is. We were created in His image and likeness, and so was the earth and everything in it, and when they ask you, Will God be there and will we be there? why certainly, God is there, we are His image and likeness, and we will be there.

A lady asked me to-day what I thought of the future, and would we know one another after we pass through this life so called? Certainly, I told her, we will be known there as we are known here. Jesus Christ is always our way, our example and he has not left us in darkness. He passed through death and after His resurrection He had a spiritualized body perfect, visible or invisible, at His will, and when He wished, the clouds swept Him from sight.

And so it will be with every perfect child of God. We will not appear in the next life in our decrepit conditions, but we will be there perfect, we will be there in the perfection of beauty as God intended we should be and as we were created, because these so-called evils will not come there. We will be in the perfection of God's created child, and we will there continue our lessons as we are working here, onward and upward forever and forever, and by and by we will know as God knows, because He will be our Teacher. He is our teacher here; God not only teaches us, but He directs our every act and our every move and every thought if we but ask, seek and knock.

Our religion teaches us that man is absolutely the archi-

tect, you may say of his own condition. In other words, man is that which he makes himself. A person who goes through life without prayer, without asking, seeking and knocking, has no part or parcel with God, but a person who goes through life with the understanding that God is his Father and that everything that he asks for he will receive, can make himself just what he wants to be, if we want to be good, and that is what all of us want. He can fill his life with acts of kindness, and of love, a brotherly love, and he will reap the crop, "Well done, thou good and faithful servant." He can build himself up along lines of material prosperity and intellectually and advance civilization if he will seek and knock, for as we sow we reap.

The person who sows a crop of hatred, malice, vindictiveness, dishonesty, rascality, hypocrisy, reaps the crop of misery and death. I do not care if he has all the money in the world, such seed brings forth a reaping of misery, and it can not be otherwise, for as sure as the needle is true to the pole, so is this law as you sow you reap. You can not avoid it. In our church we try to sow the seeds of love, we try to bring ourselves in touch with God and love him, and we try to bring ourselves in touch, in love, with our brothers and go out into byways and the highways and look after them and when they are suffering, in want or misery, extend the helping hand, and bring them into the field and lift them up and build them up. Jesus has taught us how to overcome the so-called ills of life, He has taught us how to heal the sick and destroy error and how to overcome poverty. A person has no more right to be poor than he has to be sick. I have no more right to be sick than I have to commit any other sin. You may ask me then, "Do you say being sick is a sin?" I say yes, it is always the result of sin, but not always the result of the sin of the person who is sick. We are told that the sins of the fathers are visited upon the children for generations and generations. God made man and gave him eternal life, eternal health, eternal harmony, but by virtue of this right of self-selection, man followed the wrong road and he sinned, and he bowed down to the belief that there is life, truth, intelligence and substance in matter, so called, and the day he ate thereof he commenced to die and he has been dying ever since, that is, the life of man has been curtailed, until to-day, instead of man living for all eternity, it was a thousand years, then less,

until the average has now got down to about thirty-four years, and were it not for this reawakening that has come within the last century, it would have been so shortened that in a few centuries more the world would have passed out, and man would have had no life. Now the longevity has commenced to increase, for the reason that people have commenced to know the Truth which makes them free.

Take a person in this thought who is well founded and grounded in his belief and in his understanding, and it is almost impossible to make him sick. I have no doubt that there are persons living to-day who can not be made sick. I used to be sick all the time and hardly knew what a well day was, now I do not know what it is to be sick. It is the Truth that makes you free. Jesus Christ tells us, it is the Truth that makes you free. You shall know the Truth and the Truth shall make you free.

It is not this so-called "feeling" religion. For instance, in my boyhood there would be, for example, a young man in our neighborhood who was wild and out of the church. Our hearts went toward him and we wanted to save him from everlasting hell. We would have our little protracted meetings and would center our thoughts upon that young man, unconsciously, all of us doing the same thing. He would feel these thoughts. He thus would be made to think that he was going to the devil. We would think, Oh if he would join this church and be saved he would feel these thoughts and he would know, in his consciousness pretty soon that he was on the high road to the devil and he would feel as though he was surely going that way. By and by these thoughts would become so strong that he would break for the mourners' bench, get down on his knees, and all at once the thoughts of being a lost soul would be lifted off of him. We would all say in our hearts, "Thank God, John Smith has joined the church and he is saved." Instead of having these depressing thoughts upon him, everybody's thoughts were on him for good and it would not be ten minutes before he would say, "Thank God, I am saved, for I feel it right here in my heart."

Such a conversion has nothing more to do with religion than any other kind of animal magnetism practice. Religion is a matter of knowledge, you shall know the Truth and the Truth shall make you free, and if you come into the knowledge of this Truth, then you can thank God Almighty and your

life is but a continuous song of thanks to God Almighty for His blessings, but until you come into this perfect understanding of this Truth, the knowledge of which makes you free, you can not in any other way be blessed.

For example, we say here is a person before us, we want to heal of a fever. Can we heal this person by saying, "John Smith, you have a fever and a bad fever," and keep up such thoughts? Is that giving help? That is the way to nail the lid on the coffin. Go back into your consciousness and realize who you are, as we have taught you in these lectures, and you there and then realize that John Smith is the child of God, living, moving and having his being in God, a spiritual being, living in spirit, and he can have no such thing as fever. This manifesation before us is but carnal mind and is false, unreal and untrue. Such a realization destroys that so-called fever upon him. There is no sentiment about it in the sense that you are exhilarated in the sense that you get at these protracted meetings, but it is a matter of cold reasoning, cold knowledge, perfect understanding, and when you have that you realize that you are the master of your own self, you are the master of your own circumstances and instead of letting circumstances lead you, you take them by the foretop and you lead them and command them.

This religion instead of making us the creature to be kicked here and there, gives us command of the siutation and our affairs, and everything that comes in contact with us, and we know because we are in the exercise of the power and the dominion that God Almighty gave us at creation. God said, "Let us make man, in our image and likeness," and He did make, and gave him dominion and power. God never created one child different from what he created any other. All of us have this dominion and this power, and if we do not use it, it is because of our own ignorance. The person that says he can't do this or that simply builds a stone wall in front of him which he can not get over.

There is no such word as can't. You remember that beautiful passage in the play where Richelieu was sending a page upon some dangerous business, and he promised him great rewards if he succeeded, and after the old Cardinal got through promising the youngster said, "And, Father, if I fail?" The old man, who was lying in a recumbent position arose, slowly, until he became as straight as an arrow, and

with his hand pointed to the heaven, said to the youth, "In the bright lexicon of youth, there is no such word as fail." So it is, in this. He only fails who is a coward at heart. There is nothing that man can not do if he will, because God Almighty has given him power and dominion, but it is only those who seek, and study and work and apply their intelligence along these lines who succeed.

This religion gives us an understanding how to pray. The whole system of intercourse with God is as simple as a-b-c. First, we have God, the Father, next we have man, the child, and third we have the means of communication, or the language between the two. If you understand who God is, and what man is and the language to use, you have mastered the problem, for all else will be added unto you. You have been taught, in our teaching, how to pray, that we must come to God with a pure heart, filled with love, love for your brother the same as you have for yourself. If when you come to the altar and there find you have aught against your brother, lay your gift down and go and be reconciled with your brother. Do what is right, make reconciliation, or, in other words, if your brother is away from you, go into your own consciousness, forgive in your heart, and throw out the vibrations of love, affirm that you love him, that God loves him and God forgives you for that he has against you. Clean up the inside man and come to God and with a pure heart and when you do that you come as a little child, and you can not come in any other way. When you do that, you ask for that which you want and you receive what you ask for.

Another beautiful thought about our religion is it teaches us how to love, to love God. In my letters, day in and day out, and as they come from all parts of the world, you will see statements like this, "I have never known how to love, until I came into this beautiful thought, this beautiful religion. I never knew how to love God, never knew how to love my brother, as I do myself, but since I have come into this Science, it has taught me how to love."

The only power there is is love. God works through and by love for God is Love and there is no power but love. If you want to conquer, you must conquer with love. Suppose I had a vindictive enemy, that wanted to do me harm, and I would go to him and quarrel with him. What would be the result? I would not bring him any nearer to my way of thinking and

if we did not come to actual blows, we would be as far apart as we ever were, but if I give him the vibrations of love, sit down and in my consciousness affirm to God Almighty and before God Almighty that I love this man and that God's love goes out to him, and affirm that I love him, I love him, I love him instead of continuing to be my enemy, he becomes my friend. If you want to conquer a vicious beast, love it. You can do what you like.

Some months ago, somebody put a mousetrap in our house, and I saw a little mouse choked to death in that trap. I felt so bad about it, I threw the trap away. I treated the mice and they went away. That must have been perhaps a year ago, and this year again, a little mother mouse got into the house and had a litter. I would see the little ones in my study, when I was working, and I treated. I was afraid some one might hurt them, and I said, "I love you, and I do not want you to be hurt, now go to your home," and they never have been seen around since.

One time there was a great army of ants going along in such a place as I knew they would be trampled on. I treated those ants and told them to go home, that they would get hurt where they were and it was not but a few minutes until they had all gone and I have never seen them since.

Now, I am not talking nonsense to you for you can prove this work by doing it yourself. You are absolutely invincible if you love, but without love you are as impotent as the fellow that builds his house on the shifting sands.

Now, you try this. Jesus said they would know His disciples because they loved one another. He came teaching the doctrine of love. Love God and love your fellow. Throw out the vibrations of love. When you give your treatment in the morning you should in every instance look to the east and say, "I give to the world and to the peoples of the east my love, and I send this love in vibrations," and the same to the south and the west and the north and when you do that you have given a benediction that brings you in harmony with all the world and the blessings of love will protect you in your daily walk.

Little children love one another. The mission of our church is to teach all how to love.

TREATMENT FORMULAS.

For the Healing of Diseases and Inharmonies.

For the purpose of bringing metaphysical healing to a practical demonstration, I give a number of formulas for the healing of various kinds of so-called diseases and inharmonies. In making these treatments the reader will always commence and give the treatment as is given in Treatment Number 1. Then he can take up for whatever subject he desires to treat, whether it be sickness, whether it be poverty, or whether it be for inharmony of any kind or character, and go on and make the treatment as subsequently laid out, under the proper headings of the ailments, or inharmonies, or for that which he wishes to see accomplished, always commencing with the Personal Treatment, Number 1.

PERSONAL TREATMENT NUMBER 1.

"I am the perfect image and likeness of God, living, moving, and having my being in God, and am a spiritual Being residing in Spirit. This being true, I live in perfect harmony, in heaven, in perfection, and have all the blessings that God gives to His children.

"Therefore, I have perfect health, perfect harmony, am covered with God's love, supplied by His goodness, protected by His power, and guided by His wisdom. God is Omnipresent good and an ever-present help in time of trouble. God is with me, and He is with me now. He is my help, and His truth is my shield and buckler. I do dwell in the secret places of the most high, and abide under the shadow of the Almighty. The Lord is my refuge and my fortress, and in Him do I trust absolutely and implicitly, without doubt, without hesitation, without misgiving, and without fear. I have no fear, my life is perfect, and I love God with all my heart, and perfect love casteth out fear. I have no fear and can not have any; there is no such thing as fear, it is but the evil manifestation of

carnal mind; but on the contrary, I have perfect trust, perfect reliance, perfect dependence, and perfect faith in God. I have perfect understanding, and know that God is Spirit and that I am His image and likeness; therefore, I know that my life is a spiritual life and not a material life. I know that Spirit is ALL, and that matter is transitory and amounts to nothing for God is All, and God is Spirit, therefore Spirit is all. This being true, I living, moving and having my being in God, am perfect, and in the enjoyment of all perfection. My heart and mind are filled with joy, with peace, with contentment, with ease, with comfort, and with perfect satisfaction, I am perfectly happy. God is with me, watching over me and taking care of me, and sustaining me in all things, and under all conditions and under all circumstances. He guides my every footstep, my every thought and every act. He supplies all my necessities, and gives me perfect harmony. God being with me, I am filled with the righteousness of the kingdom of heaven."

PERSONAL TREATMENT NUMBER 2.

Against Poverty.

"I know that I am the perfect child of God, created in His image and likeness, and endowed with power and dominion over the fishes of the sea, the birds of the air, the earth and all that in it is. I live, move and have my being in God, a spiritual being living in Spirit, and am perfect as God is perfect, therefore my life is a spiritual life. I live, move, and have my being in God, and am perfect as God is perfect, and in this connection I realize that I have perfect harmony, surrounded by every blessing that God gives to man, and as God has given me perfect dominion, I have that dominion over the earth, and all that in it is; have perfect harmony, and am surrounded by every blessing God gives to man. I have allness and affluence in God's bountiful love. His love covers me as the waters do the sea. I live in it, I bask in it, and there can be no inharmony or want come near me, or around or about me. This so-called disease, known as poverty, is a falsehood; I have no poverty, I have no lack, and all such beliefs are the beliefs of materiality, and are false. They belong to the thoughts of the material universe, and have no part or parcel

in this kingdom of God, and I live in this kingdom of God for I live in God, and heaven is within me; therefore I have joy, I have happiness, I have affluence. I live in happiness, I live in plenty; the bounty of God supplies me. No such thing as poverty can come near me for poverty is a false belief and only has power over those who acknowledge its dominion. As for me, I denounce it, it is nothing, for I live in God's bounty, and I am supplied with His never-ending supply; therefore, no such thing as poverty can come near me, around me, or about me, and I live in the everlasting love of God, my Father, in whom I live, move and have my being. He guides me by His wisdom, protects me with His power, supplies me by His goodness, and covers me with His love; and all is mine that God gives, and He gives me all. God blesses me with happiness, with joy, with contentment, with perfect rest and perfect peace, and provides everything for me, and I live without fear, without doubt and misgiving, with perfect trust and reliance and dependence in God for everything. God supplies me, and He supplies me now, supplies me in the Eternal Now, and I have everything. It is all from God and is all mine, for I am His child, and He is my Father. God broadens and widens and strengthens my spiritual understanding that enables me to acknowledge my God-given dominion in its fullest fruition. I have that dominion, and it is mine, and I thank God for it and accept it, and no longer am found upon the side of those who deny my rights to acknowledge it, but accept them and praise God for them, thank and praise Him in the name and through the name of Jesus Christ, my Lord and Saviour."

(Here repeat the 23d Psalm and close by repeating the Lord's Prayer.) (Repeat over and over if you have the time.)

FORMULA NUMBER 3.

A Morning Prayer.

(Commence by repeating Formula No. 1, and those who have the Vibration Treatment should take it next, then continue as follows:)

"I know that Thou art with me, dear Father, and that Thou dost bless me to-day, and that Thou dost bless me now. That I have wisdom, spiritual understanding, and dominion,

and that I am protected from every so-called ill, accident, or inharmony of every kind and character; that God gives me perfect peace to-day; perfect righteousness; perfect holiness, and perfect happiness. He guides me by His wisdom, protects me by His power, supplies me by His goodness, and covers me with His love. I dwell in the secret place of the Most High, and abide under the shadow of the Almighty, and the Lord is my refuge and my fortress, in Him do I trust. He protects me in every way, destroys every fear and gives me perfect trust. He covers me with His feathers, under His wings do I trust, and His Truth is my shield and buckler. A thousand may fall at my side, and ten thousand at my right hand, yet shall I fear no evil for God is with me. He guides my every thought and act and deed and leads me and gives me spiritual wisdom to follow. He prospers me in my undertakings, and protects my work of every kind and character, and no evil can befall me for I am hid with Christ in God."

(Here repeat the 23d Psalm, and close by repeating the Lord's Prayer.)

FORMULA NUMBER 4.

An Evening Prayer.

(Commence by repeating Formula No. 1, and continue as follows:)

"I thank Thee and praise Thee, dear Father, for the goodness of this day. I thank Thee, and I praise Thee for Thy perfect love, perfect harmony and harmonious surroundings. I thank Thee and Praise Thee that Thou hast given me the realization of the Truth, and that it makes me free, for I know that I am Thy child, that I live in Thee, move and have my being in Thee, that I am hid with Christ in God, perfect and am perfect now. Thou dost take care of me, watch over me, bless me, and comfort me during the night, giving me beautiful, healthful, and restful sleep, covering me with Thy love, protecting me with Thy power. I know that no evil can come near me, nor anything around or about me, but good, that Thou protectest me in my surroundings, my family, my belongings, and those who would do me evil, can not, and those who would injure me, can not, for Thou art with me, Thy Truth is my shield and my buckler. Thou art my God, and

in Thee do I trust perfectly, without fear and without hesitation, and any belief of disease which may be asserting itself in, or around or about my physical consciousness is a false belief, for nothing can come near me except perfect harmony, as I live in God's eternal harmony. I ask this all in the name and through the name of Jesus Christ, my Saviour."

(Here repeat the 23d Psalm, and close with the Lord's Prayer, closing all prayers "in the name and through the name of Jesus Christ.")

FORMULA NUMBER 5.

Treatment Against Fear.

(Commence by repeating Formula No. 1, and continue as follows:)

"I praise Thy holy name, blessed Father, through and in the name of Jesus Christ, and thank Thee that Thou hast given me the realization and knowledge of the Truth, and that the Truth has made me free. I thank Thee that I realize that I live in God, move and have my being in God, and that God's protecting power is over me, and that I live in His love; His goodness supplies me, and that no evil can come near me. I thank Thee that I have no fear; I thank Thee that there is no such thing as fear; and all belief in fear is error, and that no such belief can come near me. I can not fear disease of any kind, I can not fear that any person or persons can have evil thoughts, evil intentions, or evil desires against me, for I know that Thou protectest me and they can not have any power, and that all such evil thoughts or evil desires are nothing, for God is All, and God is Good. I thank Thee that no accident or injury can befall me, or can affect me in any way, shape or manner, either in my mind, body or surroundings, for Thou dost protect me in everything. I have no fear of disease being entailed on me from my ancestry, nor can hereditary beliefs come near, around or about me to my injury; nor do I fear death, for I know that death is sin, and sin is unreal. I know that God is All, and that God is Eternal Life, and that I live in God, that I live in Eternal Life, and I am His image and likeness; therefore, I have Eternal Life and God spiritualizes my body, and fits me more and more for Eternal Life. I thank Thee, dear Father, that I have no fear of the future,

no fears of misfortune, no fears of poverty, no fears of sickness, no fears of any kind of inharmony, for I know that nothing can come near, around, or about me, but perfection, for I live in God and am shielded by His love and His power, and I have no dread of the future whatever. I bless Thee, and I thank Thee, dear Father, that Thou hast given me Thy Spirit; that I have an indwelling sweetness and love in my consciousness coming from Thee, in Thee and like Thee, and that I can not harbor malice, I can not harbor anger, I can not be wicked, I can not be vicious; but, Love, the beautiful, white-winged angel of Love, settles down into my consciousness, and dominates my life, and makes me perfect, as Thou art perfect. This I ask in the name and through the name of Jesus Christ, my Saviour."

(Here repeat the 23d Psalm and close with the Lord's Prayer, always closing all prayers with "In the name and through the name of Jesus Christ.")

FORMULA NUMBER 6.

Treatment for Confidence.

(Commence by repeating Formula No. 1, and those who have the Vibration Treatment, take it next, and continue as follows:)

"In realizing that I am the perfect image and likeness of God, and was created and endowed with power and dominion, I realize my perfect heirship, and that I am the child of God, living, moving and having my being in the Bosom of the Father. In realizing I have power and dominion over the fishes of the sea, the birds of the air, the earth and all that in it is, and that this power and dominion is God-given, I realize my perfection, I realize my importance, I realize the grandeur of my character. I know that God dwells in me, and I in Him, and that He gives me all power and dominion granted to me, at my creation, and that I have that power and dominion now; and I realize that He does give me the spiritual understanding that Love is the key that unlocks this power and dominion, and gives me the power to utilize it. I know that Love is All, and that God is Love; and that Love dominates my life, and my actions, and controls my every thought; I know that I love God with all my heart, and that

I love my fellow as myself and I know that I love good; God blesses me and protects me, and gives me more and more righteousness; more and more holiness; and more and more love. I have perfect confidence, perfect reliance, perfect dependence and perfect trust in God. There is no fear and there can be no fear, for I know that I am God's child, and that He gives me all and I have all. I know that the so-called wickedness of the world has no power, no fascination, nor dominion over me, for I am born in freedom, born with Love and that God's Eternal Love dominates my life, my soul, my all. This I ask in the name and through the name of Jesus Christ, my Lord. Amen."

(Here repeat the 23d Psalm, and close with the Lord's prayer.)

FORMULA NUMBER 7.

A Treatment for Resignation.

(Commence by repeating Formula No. 1, and those who have the Vibration Treatment, use it next, then continue as follows:)

"Perfect love casteth out all fear, and my heart, dear Father, is filled with perfect love, I have it, and it is mine, and I have no fear, but have perfect trust, perfect reliance, and dependence in Thee. No so-called unpleasant conditions surrounding me can have any effect over me, can have no power over me; all that is in, around or about me is perfect harmony. I live in perfect love, and God is Love; therefore, there is nothing but harmony surrounding me, and love only can come near me, be around, or about me. I can not worry, there is no worry and there can be no worry, environments can not annoy me. The sense of advancing age can not have any power or dominion over me for I know there is no age; I know that all is Eternal Life; I know that my life is hid with Christ in God and is Eternal, and that materiality can not affect me in the slightest degree, for I am God's perfect child, and live in Him, and will live in Him for all eternity, and no evil can come near me, around me, or about me, none whatever. My life is a perfect life in God, a spiritual being living in Spirit, and no evil can come near me, around me, or about me. I know that my love is set on God, and that my heart is filled

with God's love, and nothing but perfection can come near me, around me, or about me, for I live in God and am covered with the shadow of His wing. His Truth is my shield and my buckler. He covers me with His feathers, and under His wings do I trust. A thousand may fall at my side and ten thousand at my right hand, but no evil can come near me, I am shielded and protected; the Lord is my refuge and my fortress, my God in whom do I trust absolutely, and perfectly. God fills my heart with spiritual righteousness, fills me full of the desire for the good, the true and the pure, and nothing but righteousness can come near me, or have any power over me for I am God's eternal, beautiful, and perfect child. He blesses me, and blesses me now, and I thank Him and I praise Him, and I worship Him, and I rejoice in Him, all through the name and in the name of Jesus Christ, my Saviour."

(Here repeat the 23d Psalm, and close with the Lord's Prayer, closing all prayers with "In the name and through the name of Jesus Christ.")

TREATMENT NUMBER 8.

For the Drink Habit.

"It is with the perfect realization that Spirit is All and matter is nothing; that mind is all and controls all; that love is all and governs all, that I affirm and realize in my consciousness that you (here insert the name), being the perfect image and likeness of God; living, moving and having your being in God, are a perfect being, and can be nothing else but perfect.

"This being true, you can not have the habit, or the desire for strong drink, it matters not what material mind may say, for material mind is a blind leader of the blind, a false teacher, a liar; the father of lies; and when it asserts that you ought to drink, or that you need drink, or that your so-called physical body needs whisky or other alcoholic stimulants, it asserts that which is false, untrue and unreal. It asserts a falsehood which can not longer drag down your material senses; but, on the contrary, God gives you the Truth, gives you the knowledge of the Truth which makes you free, and you are free, and you are God's perfect and free child, and you do not want drink; you have no desire for drink, and you

can not have any desire for the effects of drink, and all such desires belong to the realm of materiality and are false, untrue, unreal, do not exist and can not exist. God fills your heart with righteousness, with holiness, with happiness, with love; you love God with all your mind, with all your strength, with all your soul, and with all your body; you love the good and all who work for the good, and you love God's cause, and all of the surroundings of God's goodness you delight in, and your heart is filled with such love you can not have any desire for drink, not one particle; but, on the contrary, your heart is filled with righteousness, with love, with contentment, with joy; and God fills you full of trust, reliance and dependence, and no evil can come near you, around you or about you; a thousand may fall at your side and ten thousand at your right hand, and no harm can come near you, for God protects you; He covers you with His feathers, you nestle under His wings; His truth is your shield and your buckler; yea, you dwell in the secret place of the Most High, and abide under the shadow of the Almighty. The Lord is your refuge and your fortress, and in Him do you trust, and you have no fear. You can not have any fear, you can not have any fear of the effects of drinks, you can not have any fear of illness, you can not have any fear of poverty, you can not have any fear of ailments of any kind or character; but, on the contrary, you are emancipated, you are free, and you enjoy the freedom of God's blessed love; He brings you forth the conqueror over all beliefs of evil, evil appetites, so called, and evil of every kind and character, and leaves you hid with Christ in God, His perfect child enjoying perfect love."

(Here repeat the 23d Psalm, and close with the Lord's Prayer, and where the case is very violent, repeat this treatment over, and over and over, sometimes it being necessary to give from one to two hours treatment.)

TREATMENT NUMBER 9.

For the Tobacco Habit.

"My brother, or sister, as the case may be, repeating the name and talking inaudibly to the sub-conscious mind of the patient, you are the perfect child of God, created in His image and likeness, and God, being Spirit, therefore you are a

spiritual being and not material. You fully know that God is All, that God is Good; therefore all that is, is good, and no evil can exist. Spirit is All, and matter is nothing, for there is no life, health, truth, intelligence, substance, causation, or sensation in matter, none whatever; but all that does exist, and all that is, is God. God is Love, God is Infinite Mind, God is Power, God is Wisdom, God is Life, and you live, move and have your being in God; therefore, you are His image and likeness. You image Him in His life, in His love, in His wisdom, and in His power; you are like Him in goodness, because you live, move and have your being in Him, and the real being, YOU, your spiritual life, all of you, is perfect as God is perfect, and these material surroundings can not come near you, and can not have any power or effect over you, it makes no difference in what form they come, they can not have any power or effect over you.

"This habit of using tobacco, smoking tobacco, chewing tobacco, or snuffing tobacco, or using it in any shape or form, is a habit which belongs to materiality. It is a false habit, it is an untrue habit, it is unreal and does not exist, only in the mind of materiality; it is a lie, and untrue. You, the spiritual image and likeness of God, the living Ego residing in the bosom of the Father, do not use tobacco, you can not use tobacco, there is no such thing as tobacco used, and these material surroundings are lies, and unreal. They can not come near you, around you, or about you. When materiality comes up, and says to you, "I want tobacco, I need tobacco, I have a craving for tobacco," such statements are statements from the plane of materiality, and are false statements. You do not need tobacco, you do not use tobacco, you can not use tobacco, you have no taste for tobacco, you have no desire for tobacco; there is nothing in, around or about you but perfection. Your life is perfect, and nothing but perfection can come near you, around you, or about you. You know the truth, and the truth has given you freedom. You are free from the use of tobacco, you have no desire for it, and can not have any desire for it, and all beliefs in the desire for tobacco are false beliefs, material beliefs are lies, untrue, and do not exist. God gives you strength, gives you happiness, gives you joy, gives you equilibrium, gives you self-poise, and gives you power and control over yourself so you do not and can not have any desire for anything like tobacco. Your life is

perfect, and you are perfect in God, and perfect as is God because you are of God and from God; there is but one life, and that life runs throughout all things. It is the life which God gives, God is Life, and God's life is in you and your life is of God; therefore, you can not be anything but perfect in God. You do not want tobacco, you do not have any fears about quitting the use of tobacco, you can not have any fears, there is no such thing as fear; but, on the contrary, you have perfect trust, perfect reliance, perfect dependence on God, and you know that God does give you strength, give you wisdom, give you spiritual understanding, and destroys every vestige and every desire for tobacco, and gives you strength to stand up in your integrity and in your manhood; He protects you and takes care of you, gives you strength to stand up in your integrity and in your manhood; He protects you and takes care of you, gives you all happiness, joy and contentment, and covers you with His love, protects you in everything, and everywhere, and gives you perfect freedom, and you have it now. This I ask, dear Father, in the name and through the name of Jesus Christ, my Saviour. Amen."

(Here repeat the 23d Psalm, and close with the repetition of the Lord's Prayer, always closing with the words "This I ask, all in the name and through the name of Jesus Christ my Saviour.")

TREATMENT NUMBER 10.

For the Morphine Habit.

(Commence this treatment by speaking, inaudibly, the name of the patient, and continue:)

"You, my brother (or sister), must understand thoroughly that your life is a spiritual life; that you are the image and likeness of God, a spiritual being living in Spirit; that you image God in His love, in His wisdom, in His intelligence, in His goodness, and in His power; God leads you and protects you and watches over you; He protects you with His power, leads you by His wisdom, supplies you with His goodness, and covers you with His love. This being true, and, further, that you live, move, and have your being in God, and are His perfect child, and can not be anything else, your life is a perfect life and you are perfect as

God is perfect, and this belief that you have the morphine habit, or that you desire morphine, or that you feel that you need it in your physical constitution, or that you feel that your physical constitution requires the effect of such narcotic, or any other belief which you may have of the necessity of morphine, all such beliefs are false, and belong to materiality —do not belong to you. Your life is a spiritual life; you live in God; a spiritual being, living in Spirit; a perfect being living in perfection, you need nothing for your perfection, for you are perfect as God is perfect; therefore, you can not have any desire for morphine; there is no life, truth, intelligence, substance, sensation, causation, virtue, love, honesty, or integrity in matter or materiality, and all such beliefs in materiality, in any of its forms, are false; but beliefs in falsehood. You can not follow the leading of such beliefs, it would be but the blind leader of the blind, both of whom would fall into the ditch, and are falling into the ditch; but you are emancipated, freed from all beliefs of materiality, and you can not have anything the matter with you because you are a spiritual being living in Spirit, and are perfect, and can not be anything else but perfect. You have no desire for morphine; you can not have any desire for it, and the belief that you have is a false belief. It is a lie, a lie, a lie, a lie, untrue, unreal, does not exist, and can not exist. You have no desire for morphine, you can not have, because you are God's perfect child, a spiritual being, and materiality can not come near you, can not control you, or disturb you; but, on the contrary, materiality is made to bow down to the real, the true, which is Spirit, and your spiritual nature, through God, dominates; you come back into your power and dominion. You have power, you have dominion, and you have dominion over all materiality, and nothing evil can come near you, around you, or about you. Your life is a perfect life in God, a spiritual being living in Spirit; therefore, this so-called morphine habit has no power or effect over you, and all beliefs of morphine habit are false, unreal and untrue, and have no power or effect over you, can not have, never did have, and never will have. You are God's perfect child, and you know the Truth, and the Truth has made you free. Your life is perfect, you are perfect; perfect in godliness, perfect in love, perfect in

virtue, perfect in truth. God fills your heart with happiness, with joy, and with contentment; lifts up your mind and destroys all carnal thoughts, or material minded thoughts which have the tendency to depress; lifts you up, builds you up, and gives you all happiness, joy, godliness, and contentment. Your life is a perfect life as God is perfect. This we ask all in the name and through the name of Jesus Christ our Lord."

(Here repeat the 23d Psalm, and close by the repetition of the Lord's Prayer, repeating again the words, "This we ask in the name and through the name of Jesus Christ our Lord.")

HEROIC TREATMENT.

I think it well to give a plain statement regarding what we term heroic treatment.

Where we put from two to eighteen workers on a case at the same time is what we term heroic treatment. According to all Scientists that I had ever heard of, this system of treatment was condemned as error, because they said it had a tendency to mix the thought, and I was led out of this error in the following way: A gentleman from Pennsylvania, a leading editor in that State, had a brother who was sick nigh unto death. The physicians had exhausted all their power and could give no hope, but, on the contrary, the sick man was so seriously ill that his brother, who came to see me, believed he might die before he reached Washington. He had arrangements made that when he came to Washington they were to telegraph him if his brother was dead, so that he would not have to come to my house to see me. He arrived at Washington and no telegram telling him of the death of the brother was awaiting him to arrest his visit, so he came to my house. He told me in a minute or two what was the trouble, and I told him that he must talk with my wife and allow me to go and treat, or pray to God for the sick man. This I did for thirty minutes. Then I came back to the room and asked Mrs. Sabin to take up the case and treat for thirty minutes, and we alternated that treatment, thirty minutes each, for three hours. This was our first case of heroic treatment. The result of the treatment was that God heard our prayers and the man was restored to health. His trouble was what was termed locomotor ataxia in the last stages.

Another instance was that of a lady in Indiana who had consumption. They wrote me to treat her. She was in the last stages, could not raise her head from the pillow and very nigh unto death, according to material thought. I took the case and treated the lady personally. She gradually grew stronger, but very slowly. She was barely able at the end of five months' treatment to walk across the room, sit at the table and eat, very poor and very weak. By this time I had

adopted this heroic-treatment system. At the end of this five months I put ten healers upon her case, and in five weeks she was strong, vigorous and healthy, and has been so ever since, so far as I have been advised. I have heard from her a number of times.

The commencement was two of us; then I employed a Scientist of experience, who has been with us ever since; then we had three; then we got another, and another, and another. In extreme cases, where the people are able to pay for it, we put the patient under treatment constantly—that is, somebody is praying for them all the time from 6 in the morning until 10 at night, with intervals during the night. I have found this class of treatment almost invincible. I do not remember that we ever failed to heal when we had a fair show. I have found the treatment called heroic much more effective than the single-treatment system—very much more. In charging for this work we do not charge for the healing; the healers simply charge for the time that is used on the case, and, of course, it varies in accordance with the number of workers and the amount of time given on a case. If each person gives three or four treatments a day, it is more expensive than if they give only one a day. It is owing to the time that is used that the charges are made. That is all. We sell nothing but the time. The healing is free; it comes from God Almighty, and if we should attempt to charge for God's healing our power would leave us. We can not sell God's Truth. The laborer is entitled to his hire, and we are entitled to nothing more than reasonable compensation.

We have found this heroic system of treating diseases so much more effectual than the old single-worker plan that hundreds of cases which have been treated by the other systems of healers and failed have been healed by this plan. The plan adopted by the students of Mary Baker Eddy have failed to heal in many cases where this system has healed. I am led to the conclusion that this is the system where we can expect almost perfect results.

International Metaphysical University.

The Universal Evangelical Christian Science Church Association has established a regular college at Washington, D. C., U. S. A., for the purpose of preparing teachers, evangelists, and healers who desire to make this work their life work. The course consists of twenty-six lectures, but the students can remain and go through other sessions of the college, without additional cost, until they have thoroughly mastered the work. Tuition is $100. Reasonable board can be had in Washington, and those who will address Mr. Eaton, the Dean of the University, will receive full particulars as to expense, board, etc. We quote from the Washington News Letter for January, 1905, regarding this college, as follows:

"The said Church has established, in the City of Washington, a University known as THE INTERNATIONAL METAPHYSICAL UNIVERSITY, for the purpose of teaching these great Truths, how to heal the sick and demonstrate in the domain of dominion along metaphysical lines. This college shall be in session nine months in the year, the months excluded being June, July, and August. Each session shall consist of one month for which the student shall pay $100. Branches of this University may be established in different parts of the world as necessity shall require, but all commissions and diplomas shall be issued from the University located in Washington, D. C., U. S. A. The first session of said University shall commence in the month of January, 1905, and continue thereafter as aforesaid. Persons wishing to take a course through this University should address Alonzo B. Eaton, Dean, whose office is 1329 M Street N. W., Washington, D. C. All fees for tuition are payable in advance; persons having once taken the course, are entitled to take such *post-graduate* courses as may be desired, free of charge.

We are combining the PHILOSOPHY AND PHILANTHROPY OF DIVINE HUMANITY, in our practice in this church. There is no other church in the world which takes care of its members in

this way. Persons need not feel that they are not welcome in our church because they are poor. Poverty, like disease, vanishes when confronted with the Truth. The Truth which heals is the Realization that we are God's children, God's heirs, and are entitled to everything that is good, not only the necessities of life, but the comforts of life as well. God has everything and God pours out *everything* in abundance, and in beauty, and we, His children, are entitled to these good things, if we place ourselves in line where we can receive them. There should be no poor members of our church. If they are poor, it is because they are not in harmony with God's universal law of universal supply."

Publications by Oliver C. Sabin.

HEALING TAUGHT BY MAIL.

Price $2.

Eleven lectures by Oliver C. Sabin, presenting in concise form the fundamental principles underlying the philosophy of Healing the Sick and banishing the inharmonies of life. Among the contents may be mentioned:

God and His Attributes.—"Everything in creation is pervaded by the Omnipresent Life, and is now filled with its Perfection and Power. God is the One Perfect Life, All Presence, All Power, and All Knowledge."

Prayer: the Christian's Working Tools.—"There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature."

"Prayer is the soul's sincere desire,
Utter or unexpressed,
The motion of a hidden fire
That trembles in the breast.
Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

Prayer—Continued: Man's Dominion—Road to Affluence.—"*The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.*" (Prov. ix, 10.)

"*No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon.*"

Thought.—"No one should think of himself or herself in any manner except in such a way and manner as he or she wishes to see realized in his or her physical, mental, or material affairs."

"The thought of a thing is the prophecy of its fulfillment; therefore, think right. We must carefully guard our thinking." "Let Truth and Divine Consciousness, which speak only

of Good, control." "Guard the very entrance of thought; decide whether God's idea alone shall enter your thought. You can decide, for you are the thinker."

"YOU SHALL KNOW THE TRUTH WHICH GIVES FREEDOM: Freedom is man's birthright; fear is slavery." (How to obtain our birthright and how to avoid destructive fear.)

PRACTICAL THOUGHT LIMITATION.—"*'Prove me now,' saith the Lord, 'if I will not open the windows of heaven and pour out a blessing that there shall not be room enough.'*"

"What we receive is not limited by the giver, but by our capacity to receive." (Subject fully discussed.)

JESUS CHRIST THE CORNER STONE.—"All healing is done in and through His blessed name. The knowledge of God and man's relation to God; the right understanding of these will break the bonds of our captivity and give us the consciousness of Eternal Life. Jesus said knowing the Truth makes us free, also knowing God is Eternal Life—two most precious boons."

"We think that heaven will not shut forevermore,
Without a knocker left outside the door;
Lest some belated wanderer should come,
Heart-broken, asking just to be at home,
So that the Father will at last forgive,
And looking on his face that soul shall live."

THOUGHT TRANSFERENCE.—(Practically exemplified.)

A REVIEW—A BENEDICTION.—"When all have one Mind, one Intelligence, and that the Mind of Christ or Truth, we shall see but one kind of Body, perfect and pure."

THE MONEY QUESTION—HOW TO DEMONSTRATE.—"*Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?*"

"In Divine Science we accept that the Source of all things is God; that all Cause is Divine Mind. We follow the method of Divine Mind expressing itself, and know that its first expression or activity is Divine Thought, and that the result of Divine Thought is Divine Word or Body.

"We learn, in Science, the futility of trying to better conditions by working to change the outer without reaching the inner cause," etc.

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CHRISTOLOGY.

Price $1.

This book is intended as a text book for the student, as well as the general reader, teaching metaphysical healing, and is the most complete book along these lines. A partial list of the subjects treated is as follows:

"Man's Conception of God;" "Humanity's Relationship with Divinity;" "How All Diseases Are Healed;" "What Is Life?" "The Breath of God Permeating Man Exemplifies Human Existence;" "Disease a Delusion;" "Created by Mortal Mind It Vanishes Before the Light of Immortal Truth;" "Supremacy of Spirit Wherein It Overshadows All Errors of Materialistic Philosophies;" "Conditions Controlled;" "All persons Possess the Power of Shaping Their Own Destinies;" "Instructions as to Infants: Their Condition to be Reached Through the Mentalities of Mothers and Attendants;" "Law of Harmony; With Healers It proves to be the Key-note of Absolute Success;" "Power of Prayer: Its Mystery Unsolved by Human Reason, but Its Efficacy Divinely Proven;" "Hints for Healers: Necessity for Living a Pure Life and Being in Harmony with Divine Love;" "Denial and Affirmation: Methods for Their Use in Overcoming Vaporings of Material Mind;" "Moral Debasement: Cause and Cure as Viewed in the Light of Metaphysical Process;" "Personal Limitations: Man. the Architect of His Own Character and Personal Fortune;" "Divine Revelation; Suggestions from the Physical Spheres Serve to Teach Metaphysical Lessons;" "Thought Transference: Transmission of Intelligence to Distant Points Regardless of Space;" "Realizing Perfection: From the Fundamental Principles of Divine Harmony Technical Knowledge is Realized;" "Banishment of Pain: Mind, Not Body, to be Treated for Freedom from Torture;" "Fear Versus Freedom: How Ignorance of True Philosophy Is Productive of Misery;" "Against Antagonism: Brotherly Love and Christian Charity Important Factors in Perfect Healing;" "Prosperity and Poverty: Philosophies Underlying the Conditions and How Some May Be Regulated;" "Divinity of Jesus Christ: Conclusive Evidence Existing Establishing the Sonship of the Beloved Messiah;" "Securing Success: Methods of Its Attainment and the Certainty of Its Accomplishment;" "Doctors and Preachers: Healers' Ethical Relation to Medical Men and Members of Orthodox Christianity;" "Cases of Healing;" "Surcease of Sorrow to the Suffering—The Manner of Its Accomplishment;"

"A Woman's Mission: Great Success as Metaphysical Healers —A Grand Field of Labor Among Children;" "Treatment Formulas: A Series of Seven for the Healing of Diseases and Inharmonies;" "Valuable Hints for Young Practitioners as to Various Mental Phases;" "The Life Line: Rescue of the Sick, Sinning and Suffering from Material Environments;" "Law of Protection: It Extends Around and About Us Like a Guardian Angel;" "The Use of Surgery: Cases Wherein It May and May Not Be Advantageously Employed;" "The Silent Thought: A Potent Factor as a Medium of Supplication and Expression;" "Practical Precepts: Through Unchaining the Truth and Making It Free, Mankind Is Greatly Benefited;" "Problems of Progress: Antiquated Systems of Religion and Exploded Philosophies Shed Their Tattered Garments;" "Substance and Cause: Awakening to the Christ Consciousness Brings Man Into Oneness With God;" "The Drink Habit: How Formed, Encouraged, and Cultivated—Baneful Effects Resulting From the Use of Alcohol;" "The Tobacco Habit: Heart Disease and Paralysis Incident Thereto—Imbecility, Loss of Memory and Physical Manhood;" "The Morphine Habit: This Subdivision also Includes Crude Opium, Insidious Cocaine, and Other Noxious Narcotics—Mode of Treatment;" "The Judgment Day: True Import of Its Meaning as Considered in the Light of Christological Analysis;" "Clouded Mentalities: Treat for Sanity and the Patient Will Respond with Clear Intellect;" "Unreality of Evil; Stumbling Blocks to be Overcome—Realization That All God's Works Are Scientific;" "Man's Dominion: Relationship to the Natural Elements and Harmony Existing with Fellow Beings; Love the Key That Conquers;" "Early Healing: How It was Practiced Among the Jews and the Primitive Christians."

"Truth crushed to earth will rise again,
The eternal years of God are hers,
But error, wounded, writhes in pain,
And dies amid her worshipers."

"Divine Principle: Man Reflects the Infinite Attributes of His Creator as a Mirror of Diamonds;" "Bible Building: Written Records of Religious Faith Compiled and Revised at Different Secular Epochs;" "Personality of God: Not Bounded By Lines of Portraiture, but by Attributes, Life, Truth, Intelligence, etc.;" "The Conclusions: A Great Boon to Mankind in Alleviating Discords and Distress."

"Think beautiful thoughts and set them adrift
On eternity's boundless sea!
Let their burden be pure, let their white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy.

"For a beautiful thought is a beautiful thing;
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and the weary and sorrowing
A solace so long denied."

The book closes with the Key to Eternal Health and what is known as the Vibrating Treatment.

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SACRED SCIENCE.

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This book embraces what is termed the "HIGHER METAPHYSICS," giving rules, formulas, and treatments.

The following is a partial list of the subjects treated:

"Harmony with the Infinite Frees Humanity from Sin, Sickness and Suffering;" "Love and Trust: These Qualities Lead Directly to the Realization of Infinite Mind and Its Seemingly Mysterious Manifestations;" "Temple of God: Such Is the Human Body in Its External Manifestations;" "Divinity of Soul Within Us;" "Right Breathing Essential to Correct Living;" "Mind and Matter: Destruction of Inharmonious Manifestations in Body Develops Rare Intelligence Through Superconscious Mind:" "Concentration: Actions Internal and External Agreeing When the Mind Joins Itself to Certain Centers of Control;" "Introspection: Development of Power Through Meditation of Universal Good Produces Harmonious Conditions Inducing Perfect Health;" "Harmony: This Birthright of Man Dispels Discord by Establishing Equilibrium, Making Us Masters of All Environments;" "Thought Transference: How the Human Mind While in a Superconscious Condition is Variously Influenced Through Vibratory Current;" "Mental Therapeutics: Realization in Consciousness De-

stroys So-called Disease Through Healer's Sincere Efforts;" "The Vital Spark: Life Force of the Body Circulating Through the Nerves of the Vertebrae or Spinal Column;" "Higher Metaphysics: Ancient Oriental Philosophies and Religions as Pertaining to Modern Healing Methods;" "Inspiration: Spiritual Illumination, Mental Strength and Physical Vigor the Outcome of Righteous Living;" "The Spoken Word: Spiritual Advancement Gained by Obliterating Individuality from the Carnal Mind and Merging It into the Superconscious;" "The God Within: At-One-Ment with the Universal Spirit; Forms the Key-note of Eternal Life;" "Retrospection: Science Enlightens while Occultism Darkens; Mysteries of Magic, Black and White Malicious Telepathy, or Witchcraft Workings." The book closes with the Key to Health, Harmony and Eternal Life, or what is known as the Vibrating Treatment.

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Instructions How to Telegraph.

Those of our patrons who telegraph or cable the Editor of The News Letter for treatment, will do well to follow the following instructions:

When sending cable messages simply address them "SABIN, WASHINGTON," and give name, in single word, of disease. Sign name of party who wishes treatment. I will then understand that the party whose name is signed to the message desires treatment for the disease named, and treatment will commence at once.

In sending telegraphic messages follow these instructions as nearly as practicable:

First.—If the message is for immediate delivery, do not use night message blank.

Second.—State name of the one who wishes treatment, and if a child under ten years of age, give the mother's full name also. State name of ailment, and immediately after telegraphing send by mail a letter giving full particulars of case.

Third.—When it is safe, telegraph or write for treatment to stop.

Fourth.—A letter or telegram ought to be sent us every day during treatment, when patients are very low, stating conditions.

Fifth.—What is known as "urgent treatment" is always given to telegraphic cases, and this should not be continued any longer than is necessary.

Sixth.—We never reply to telegrams or cable messages unless by special request, as reply is not necessary; treatment in all cases commences as soon as requests are received.

LB S '05

FEB. 25 1905
E. W. C.

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By

OLIVER C. SABIN, Ph.D.

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